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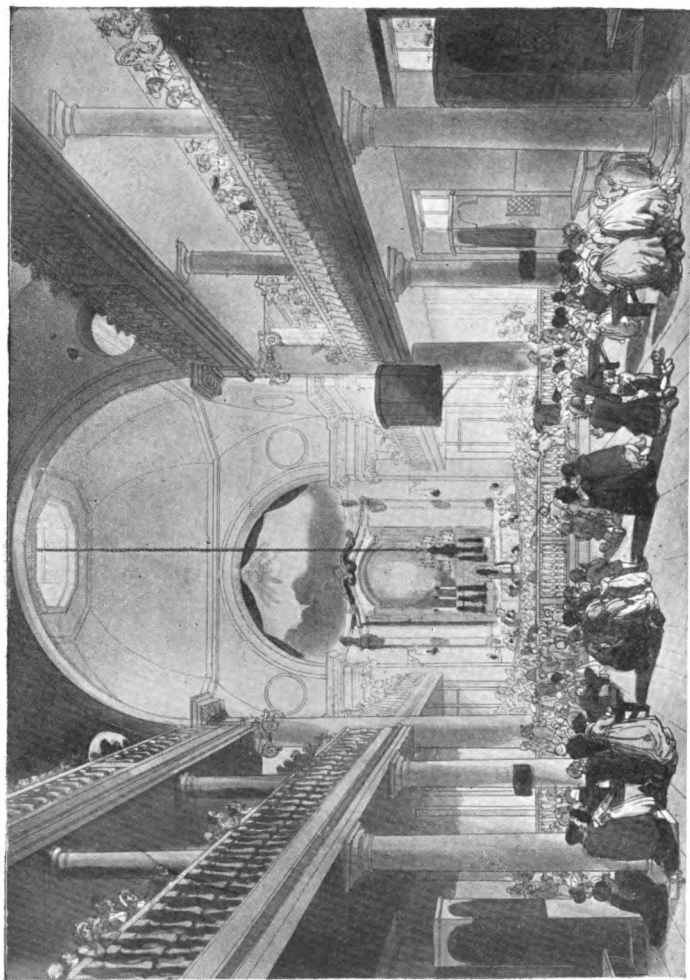
*History of the Sardinian Chapel,
Lincoln's Inn Fields*

Johanna H. Harting, J. E. Dunford



**HISTORY OF
THE SARDINIAN CHAPEL**

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**THE ROMAN CATHOLIC CHAPEL,
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HISTORY
OF THE
SARDINIAN CHAPEL

LINCOLN'S INN FIELDS

BY
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"CATHOLIC LONDON MISSIONS"

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LONDON
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PREFACE.

IN the case of the old Sardinian Chapel, Lincoln's Inn Fields, standing to-day amidst almost a heap of ruins, it may not be said "Let the dead past bury its dead." It is from its past that it derives its greatest glory, and it is to preserve the memory of that past—to keep it alive in the minds of men who are apt to forget it whilst looking at its present dingy old walls—that the following short history has been written. Could the old walls of this church speak, they could tell of things that would fill every Catholic heart with joy and gladness at the nobleness of those who, for over two centuries, regarded the Sardinian Chapel as one of the chief centres of Catholicity in London. A glance at the long list of priests who have at different times served this Church will at once reveal names of men who by their

preaching or by their writings have justly merited undying remembrance, and who are blessed now and will be blessed for generations, for they have been the instruments of leading others to the true Light and to the love of higher things. Again, if we look beyond those who have been actually attached to the Church, we shall see that one destined to possess the highest spiritual power as Christ's Vicar stood at its altar to celebrate Mass, and that those Bishops of England, who by their greatness have been numbered amongst the staunchest champions of Catholicity in this country, have frequently preached from its altar or from its pulpit. And if we look at the ranks of the laity who have been regular worshippers within those hallowed walls, we shall see amongst them some of the best and most devoted of the old and only true Faith.

It is, in one sense, pleasing for us to go back upon the past, especially when the past is so glorious and gratifying, but at the same time it is, in another sense, exceptionally sad. The days of this old Church, this old bulwark of the Faith, are numbered; it is doomed to destruction. It is waiting patiently; it has seen the homes of its children condemned, pulled down, destroyed; it has seen its children driven away, and forced to

seek the consolations of religion elsewhere—the same consolations, it is true, but in a place they are not used to. And now its own turn has nearly come. It is condemned, it is doomed, it must be destroyed. It has seen the too familiar and fatal figures chalked on the walls of the homes of its poorer children, “Lot 1, Lot 2”; it has seen the hoarding put up, it has seen her children go forth seeking a new home, it has seen their old homes pulled down brick by brick until no part has been left standing, and now her own turn has nearly come, and she is waiting until the fatal words are chalked on her venerable walls, “Lot 1,” and then she must go as her children’s homes have gone before her. She has withstood many assaults in the past from the enemies of our Faith; four times at least she has been attacked, but she has withstood them all, she has risen above them all. Her fight for the Faith is over; she will yield now, proud in her yielding because she is not yielding to the adversaries of that Faith for which she has stood, and stood triumphantly, for over two centuries. She must yield now, as she never yielded before, so that London may be more beautiful, as if London could be more beautiful without our old Sardinian Chapel! As the humble dwellings of our poor people, which have been swept

away, perhaps to a large extent thoughtlessly, were dear to those people, so our humble church is dear to them and to us. It has never been anything but lowly and humble. Although a bell turret has been built, it has never dared to have its bell, it never even marked its existence as a Catholic place of worship by the sign of the cross over its door, until a very few years ago. There was nothing to indicate what this plain old building was, yet the thinking passer-by, glancing at the well-worn steps before the unadorned doors, would say, "There is something not ordinary here." In truth, indeed, it must be said of the dear old Sardinian Chapel—"All the beauty of the king's daughter is within." No one has entered it yet without a feeling of devotion, a feeling of holiness, and a feeling of love for Him who has for so many years made it His dwelling-place.

We are now forced to bid it "Farewell"—farewell for ever. It will soon be no more, and in its place will rise some purely mundane structure, and the things of the world will be transacted where only the things of God at present have place. Truly the "Royal Sardinian Chapel" it is now, as it was in the past—Royal then on account of its being under the patronage of the King of Sardinia, Royal now on account of its

unique and glorious history—always Royal until its last day because of its Royal Master, King of Kings, and Lord of Lords, Who has continuously dwelt within her. He must seek, now, another habitation like His children, and may He grant that the history of the new church which is to take the place of the old may be as glorious and worthy as has been that of the old Sardinian Chapel.

John Dunford.

54 LINCOLN'S INN FIELDS,

February 6th, 1905.

INTRODUCTION.

IN placing before the public "The History of the Sardinian Chapel" we are quite aware that we are not offering in any way an exhaustive history, but it contains all that we are at present able to gather. Miss Harting's work has been not at all easy, for so little account has been kept of this interesting landmark of Catholicity in England since the Reformation. It is true that all the records of the Mission were at her disposal, but those records have been found, on examination, to be but scant. Such as they are, however, they are embodied in this little work, and presented to those interested.

We must acknowledge, with pleasure, our indebtedness to all who have helped us with the work by the loan of photographs and by information, special mention being due to the late

Mrs. Corney for her notes on the history of this Chapel.

It will, we think, not be out of place to mention here our deep debt of gratitude to our benefactors of the legal profession and others, who have annually come to our assistance, chief amongst whom has ever been the Duke of Norfolk, who, in addition to his generous subscriptions to the church and schools, has, year by year, been most thoughtful of the poor of Lincoln's Inn.

Nor do we forget that we have also to say an earnest word of genuine thanks to the poor themselves of this parish, for they have bravely rallied round the church in the days of her old age, and of their little have given much to keep her as well as they can worthy of her high calling, that when her last day has come their forefathers may look down upon them and see that they faithfully cherished to the end the precious legacy committed to their care.

Finally, we here acknowledge, with true gratitude, the unstinted efforts of those who have helped to carry on God's work in this parish by their personal labours. There are the lay teachers of the school, some of whom for many years have worked on and on for the cause of Religion, surrounded by difficulties and drawbacks; certainly

without any hope of great worldly reward. Then there are the good Sisters of the Convent, Soho Square—"The Poor Servants of the Mother of God," who may be daily seen visiting the houses of the people, benefiting them to the best of their power—untiring in their trying work, satisfied in knowing that there is reason to hope that their labours may help some souls to get nearer to God. Lastly, there are the Sisters of the Convent of Mercy, Macklin Street, with whom every Catholic, at least in the neighbourhood of Drury Lane, is well acquainted. Besides teaching in the Girls' School, these Sisters have held themselves ready for every work they have been asked to do, and so by their practical interest have been largely instrumental in bringing about what good has been done since their connection with the parish. May God's choicest blessing be upon all who have helped us!

ILLUSTRATIONS.

FRONTISPIECE : SARDINIAN CHAPEL, IN 1808.

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HIS GRACE THE ARCHBISHOP OF WESTMINSTER.

History

OF THE

Sardinian Chapel,

LINCOLN'S INN FIELDS.

THIS very interesting old church stands in what is now called Sardinia Street—a turning on the west side of Lincoln's Inn Fields—but which was formerly known as Duke Street, so called after James, Duke of York ; the house dates from the year 1648, and was once the residence of the Countess of Bath. It is the mother-church of the Catholic faith in the Archdiocese of Westminster, and was for many years the chapel of the Sardinian Embassy. Old, dark, and ugly as it undoubtedly is, yet it is brimful of interest to Catholics,

whose forefathers worshipped there under such terrible penalties, and whose walls breathe that wonderful atmosphere of prayer so noticeable to those accustomed to worship there. After the breach with Rome, the "Papists"—driven out of the places of worship which once had been their's, deprived of the use of the Sacraments, and but seldom able to hear Mass (even in secret)—had recourse to the chapels in gentlemen's houses, or stealthily crept to their devotions in the chapels of foreign Ambassadors. There is proof that as early as the year 1648 Mass "was said in the house of a widow, on the left-hand side of Duke Street," and in this same year Father John Barrow, S.J., and Father William Harcourt, or Waring, also a Jesuit, who was martyred at Tyburn, June 20-30, 1680, are reported to have said Mass there.

The heavy stone archway which spans the street beside the chapel still bears the date 1648 on the key-stone of the arch,

SARDINIAN CHAPEL. 3

and is said to be the work of Inigo Jones, to whom is also attributed that portion of the church which reaches from the walls of the sanctuary to the pulpit. "Inigo Jones' father, who was a cloth-worker by trade, was a Roman Catholic, and Inigo adhered to that faith" (Dic. Nat. Bio.). In Knight's London, vol. v., page 182, we read: "Inigo Jones was buried at the age of eighty (as estimated), in St. Benet's, Paul's Wharf;" it seems strange, therefore, to read of his death as *hastened* by any cause, yet it is said that he did die prematurely through the vexations and anxieties brought on him by his loyal tendencies in politics, and his Roman Catholic proclivities in religion; on the latter ground he was subjected to a heavy fine in 1646. He died in 1652.

It may be well to explain to those who express surprise at the dark, clumsy, and un-ecclesiastical exterior of the church, and at its disadvantageous position, that in those difficult times the more isolated the

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spot, and unprepossessing the aspect of the chapels, the more likely they were to escape detection. The "Mass-houses," as they were called, were to be known only to the few devoted souls who ran the risk of imprisonment, and braved death itself, for the privilege of hearing Mass, and receiving the Sacraments. The informer who should lead to the apprehension of a priest for saying Mass received the sum of £100. Although Mass was permitted in the Embassy chapels, no pulpit was allowed, and a notice was attached to the door of the Sardinian Chapel "No English is allowed to be repeated here." At this time, too, and for many years afterwards, controversial subjects were strictly forbidden, and any attack on the Catholic Church could only be refuted by means of tracts and pamphlets.

Here, in the chapel, can still be seen, on the Gospel side of the altar, the gallery—once styled "the quality-gallery"—and in it the semi-circular mahogany pew where

the Ambassadors sat to hear Mass. In the sanctuary still hang the two ancient lamps, *fac-similes* in wood of the valuable silver lamps carried off by the mob at the time of the Gordon Riots. They were put up at that time as temporary substitutes, when the church was reopened after its attack by the mob, and there they have done "temporary" duty for 124 years.

Lincoln's Inn Fields is mentioned, in connection with Catholicity, by Dr. Challoner, Vicar-Apostolic of the London District, as early as the reign of Elizabeth, when a holy priest, named Robert Morten, a Yorkshire man, who had received his education abroad, and was sent as a missionary to England in 1587, was "apprehended, tried, and condemned barely for his priestly character and functions. He received sentence of death on the 26th of August, 1588, and on the 28th of the same month was drawn from Newgate to a new pair of gallows set up in Lincoln's Inn

6 HISTORY OF THE

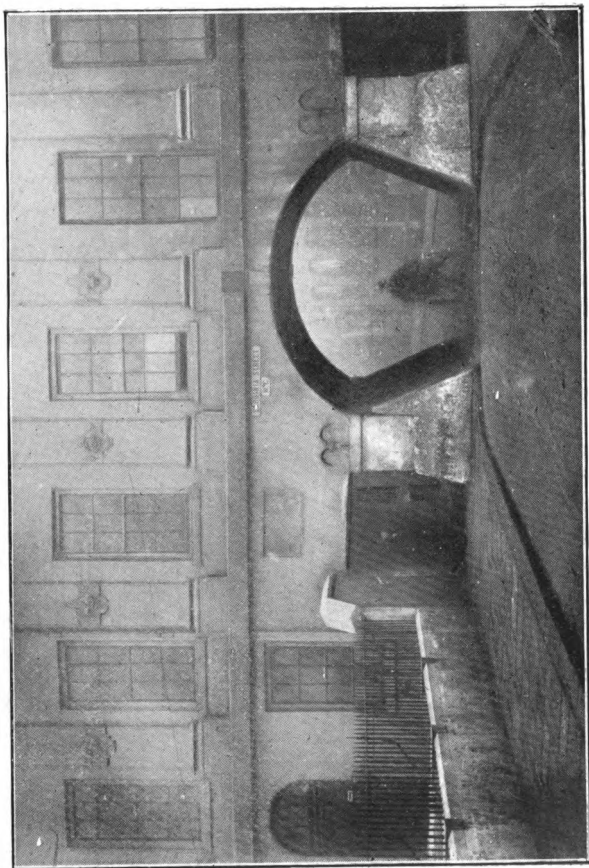
Fields, and there hanged, bowelled, and quartered. With him was executed Hugh Moor, gentleman, who, after a Protestant education, being reconciled to the Catholic Church, went abroad to the college situated at Rheims, but, returning to England, was apprehended, cast into prison, and after some time tried and condemned for being reconciled to the Catholic Church, and for going abroad to a Romish seminary. He absolutely refused to go to church, for this would have made atonement for his pretended treason, and therefore had sentence to die, and was executed accordingly, August 28th, in Lincoln's Inn Fields." Dr. Challoner continues:—"Of these two, and of all the others that suffered at this time, they all died with admirable constancy and patience; yea, with joy and pleasure; that they were not allowed to speak to the people, because the persecutors were afraid lest their words should make a strong impression on the minds of their hearers in favour of the old religion. But that the

very death of so many saint-like, innocent men (whose lives were unimpeachable), and of several young gentlemen, which they endured with so much joy, strongly pleaded for the cause in which they died." (Challoner's "Missionary Priests.")

Dom Maurus Corker, O.S.B., who was a convert to Catholicity, was professed at Lambspring, the Benedictine monastery in Germany. On his return to England he was apprehended, and committed to Newgate, as he was mentioned as being concerned in the Oates' Plot. As nothing could be proved against him, he was released, only to be again apprehended, and tried for the second time, January, 1679-80. On this occasion, Bedloe the pursuivant swore that he had heard Dom Maurus Corker say Mass at Somerset House, and Prance, another well-known informer, affirmed that he had heard him say Mass at Mr. Paston's in Duke Street, Lincoln's Inn Fields. Although Father Corker swore that he had never said Mass in the

two last places, the infamous witnesses maintained what they had sworn, and, the jury bringing in a verdict of "guilty," he was sentenced to death. He was afterwards reprieved, but was detained in Newgate until released by James II. in 1685. Weedon states "that whilst immersed in Newgate he gained over 1000 souls to God." (Gillow, Bio. Dic.)

In 1686 the Marquis of Powis built himself a fine house in Great Queen Street (for the last fifty years the head-quarters of the Society for Promoting Christian Knowledge), and he was no doubt a member of the congregation at the Sardinian House, as the family were at that time Roman Catholics. He was outlawed by William and Mary for his fidelity to James II., by whom, after his abdication, he was created Duke of Powis. He was the father of the foundress of the Convent of the Augustinian Nuns at Bruges, and also of Lady Nithisdale, who so nobly effected the escape of her husband from the Tower of



The Presbytery, 54, Lincoln's Inn Fields.

London while under sentence of death.
("Old and New London," vol. iii.)

Soon after the accession of James II. Father John Cross, Provincial of the Franciscans, took a ten years' lease of "the house near the arches in Lincoln's Inn Fields," and from that date—1687—it became a Catholic foundation, and has so continued ever since. The Franciscans only remained for one brief year in quiet possession of their new abode, for when William of Orange landed at Brixham, November 4th, 1688, the mob immediately rose. "As soon as the intelligence reached London, even the presence of the King did not prevent the populace from attempting to demolish the Catholic chapels. They made a desperate attack on the residence of the Franciscans in Lincoln's Inn Fields, for a day and a night, and were only prevented from carrying their design into execution by a guard of cavalry and infantry sent by the King. This discomfiture only served to sharpen

the mob's appetite for vengeance ; and learning that on the 17th Nov. the King was to remove the infant Prince of Wales to Portsmouth, and, if necessary, to convey him to France, as also that His Majesty would proceed the same day to join the army at Salisbury, the rioters deferred to that day their work of destruction. But James II. consulted the safety of the Friars, and sent Father Cross an order, through Dr. Leybourne, Bishop-Apostolic, to retire from their residence with the rest of the Community. After first removing their goods, the Franciscans withdrew on the 16th Nov., by which they suffered a loss of upwards of £3,000." Father Cross was one of the King's chaplains ; he was a learned man and much esteemed. He did not long survive the Revolution ; he followed the King to St. Germain, but died at Douay, 13th October, 1689, aged sixty, in religion forty-two. (Gillow, Bio. Dic.) Mr. Heckethorn, in his interesting account of " Lincoln's Inn Fields, and the



COPY OF MEDAL IN BRITISH MUSEUM.

Localities Adjacent," writes of these disturbances as follows :—" The favour of the King, shown to the Roman Catholics, led to great riots in 1688, during which time many of their places of worship were demolished ; pulpits, confessionals, breviaries, were heaped up and set on fire. Such a pile was kindled before the ruins of the Franciscan house in Lincoln's Inn Fields."

There is a large silver medal (over two inches in diameter) in the British Museum which shows the western side of Lincoln's Inn Fields. It was engraved by Bower, and struck to commemorate the destruction of the Catholic chapels in London in 1688. On the obverse are the busts of William and Mary, and the reverse shows the burning of the Papal emblems in the Fields, and the Sardinian chapel in ruins. The other buildings are very clearly defined. From this medal it will be noticed that the Ambassador's House (now 54 Lincoln's Inn Fields) was practically

levelled to the ground. The arch in Duke Street was spared, but the house above it was demolished, and only a few jagged pieces of the walls remained. From this it will be seen that the damage done by the mob on this occasion was far greater than that perpetrated by the followers of Lord George Gordon nearly a hundred years later, and that the present house must date from the year 1688 or thereabouts. It is asserted in many of the books on old London that Christopher Wren built some portions of the Sardinian House. If this were so, it must have been after these riots, for Wren was at this time busily engaged re-building the Temple after the great fire of London, and on other important works in the neighbourhood. This was in 1680, and he may have been called upon later to erect the new house and chapel. This is conjecture ; no proof has been found to substantiate the report, but it is known that one of Wren's specialities consisted in adapting buildings

SARDINIAN CHAPEL. 13

to difficult sites, and in the construction of the Sardinian chapel great ingenuity has been used, as the outside wall takes curves which are not noticeable in the interior of the chapel.

Now we come upon a long interval in which no record is at hand to tell of the doings of the Catholics in the Fields, or of how they fared in these difficult times, and we take up the history again in 1722, when a Mr. Franklin (or Frankland) became a convert to the Church here in that year. Of him we read in "An Historical Account of Lisbon College," by the Very Rev. Canon Croft, that he bore the *alias* of Moyses, and was living at Boulogne in 1719. Being subsequently much affected by a sermon he heard at the Sardinian Chapel in 1722, he became a convert, and was admitted on the Thatcher Fund, Jan. 22nd, in the same year, ordained priest and sent to England, where he is reported to have served this mission. He died in London, July 16th, 1752.

We now come to the old archives, and from them we find that a very serious fire broke out in the Sacristy, about six o'clock on the afternoon of the 30th October, 1759. This is attributed to the carelessness of the sacristan, in not properly extinguishing the fire and candles after Vespers. It consumed "all the linen, sacred vessels, books of plain-chant, and many other things belonging to the chapel." M. De Virey, who was then Sardinian Ambassador, procured—for the time being—during the re-establishment of the chapel after the fire, a temporary place of worship in a room in Great Queen Street, and later—the damage to the Sardinian House proving so serious—it was found necessary to move into a larger room, *vis à vis*, the Bull and Gate Tavern, in Holborn. In order to make this place decent and suitable for divine worship, we discover from the cash accounts that M. De Virey spent in one year the sum of £138 18s. 10d.

At this time there were seven



The Interior of the Sardinian Chapel, Lincoln's Inn Fields,

chaplains at the Embassy Chapel, and it would appear that on Sundays and feast days they dined in Lincoln's Inn Fields, as we gather from the following short note : "In consequence of the fire there were no meals on Sundays and holidays of obligation for the chaplains," and later on, in the cash account, appears the following item : "For seven Sundays, and three fete days, dinners for the seven chaplains : £3 13s. 6d." Not a very large expenditure !

The priests at this time, and for many years afterwards, lived, for the most part, in the houses of the parishioners, and not in community, as is often the custom now. As they wore no distinctive dress, it must sometimes have happened that the fact of their being in the ministry would remain unsuspected by those amongst whom they lived. The money allowed for the support of the Embassy and the Chapel was £5,000 per annum, but later on, in the year 1759, on it being represented to the King of Sardinia that this sum was insufficient, it was increased to £10,000.

The Very Rev. Patrick Bradley, O.P., Bishop of Londonderry, Ireland, was the first senior chaplain mentioned in the books. He served the Mission nineteen years and died at the end of February, 1760. A *Dirge* was sung for the repose of his soul in the room in Queen Street, which was then the temporary chapel of the mission.

The re-building after the fire would appear to have occupied three years, and during that time the Masses for the congregation were said in the room above referred to or, later, in the larger chapel in Holborn. It is surmised that the valuable picture over the High Altar was uninjured by the fire. It represented our Saviour crucified, and was attributed to Spagnoletto, and, although it escaped destruction by the fire, it was torn down by the mob in the Lord George Gordon Riots, and the Government made compensation to the Mission for its loss. From a note in the books we find that a sculptor of the name

of Dufford was paid for the ornaments to be placed round this picture, when the chapel was restored after the fire, and for cloth with which to hang the sanctuary, the sum of £12 12s. By the books we see that all the linen, surplices, cassocks, and almost everything for the service of the altar had to be renewed, and must have proved a heavy expense to the Sardinian monarch.

Some thoughtful person has given us the name of the Beadle at the time of the fire. It was Peter Rennard. We hope he was not the cause of the mischief!

M. le Comte De Virey is the first Ambassador whose name occurs in the archives, and it is possible that he may have had no predecessor in England. Victor Amadeus, Duke of Savoy, obtained the kingdom of Sicily from Spain by a treaty in 1713, but exchanged it in 1720 for the Island of Sardinia, with the title of King, which was borne by his successors until 1861, when Victor Emmanuel II. was

proclaimed King of Italy. In 1729 (which is the earliest date in the ledgers) we find M. De Virey established in Lincoln's Inn Fields, with his seven chaplains, only nine years later than the occupation of Sardinia by the King, prior to which there would have been no Sardinian Embassy.

In re-building the Ambassador's house, after the fire, the architect, with an eye, no doubt, to the not improbable recurrence of danger from the mob, cunningly contrived an outlook for a spy. In the front parlour looking on the Fields, in what is now the Presbytery, we find in the oak-pannelling in the wall a small door looking like the door of a cupboard, but on closer inspection the discovery is made that it is the opening to a passage, down which a man could easily creep on his hands and knees. This passage penetrates the thickness of the wall, and passes through the arch in Duke Street, where a small spy-window looks out in the direction of Great Wild Street, then a densely populated neighbourhood.



View of Galleries and Organ of Sardinian Chapel, Lincoln's Inn Fields,

In 1763 the following note was made in the books :—" This statement," (viz. : the account of the expenses of the chapel for the year signed by the chaplains), " was sent to M. le Comte De Virey, to be delivered to the Count at Turin, before his departure from London, he having been recalled by His Majesty." M. Le Comte De la Marmara became his successor, with the same title of " Envoy Extraordinary to His English Majesty, 1763." After M. De la Marmara, M. le Comte D'Aglié was appointed in his place, to be succeeded in his turn by M. de Cordon, who was in office at the time of the Gordon Riots. Then we come upon the name of M. le Comte de Front, or Frond (spelt in both ways), who appears to have been the last Ambassador to the Sardinian Embassy in Lincoln's Inn Fields, and to have left, somewhat ignominiously, at the request of the chaplains, as the following quaint old document will show :

Copy of Agreement between the Sardinian Ambassador, the Vicar-Apostolic, and the Chaplains of the Sardinian Chapel.

WE, the undersigned, and John Bishop of Centuria, Vicar-Apostolic of the London District, and the Chaplains of his Sardinian Majesty, in behalf of ourselves, and our successors, the Chaplains for the time being of the Sardinian Chapel in Duke Street, Lincoln's Inn Fields, in the county of Middlesex, Do hereby covenant and agree to, and with his Excellency the Count de Frond, Minister Plenipotentiary from His Majesty the King of Sardinia, to His Britannic Majesty, in the name and on behalf of his said Majesty the King of Sardinia, that we will and hereby do take upon ourselves:—

1.—The lease of the aforesaid Chapel from the first day of January of the present year, one thousand seven hundred and ninety-nine, for, and during the continuance of the remainder of the term of the said lease.

2.—That we also take upon ourselves the lease of the dwelling-house annexed to the said Chapel, now in the occupation of his aforesaid Excellency, from and after the twenty-fifth of March next ensuing, when his said Excellency will deliver possession of the said premises, declaring as by agreement that if his aforesaid Excellency should not deliver to us the possession of the dwelling-house on the aforesaid day, twenty-fifth of March next, he will pay to us the rent for the time he will continue to keep it, in proportion to the annual rent.

3.—That as the said Chapel at present is indebted to the same Chaplains, and to other

persons, to the amount of two hundred and sixty-six pounds, twelve shillings, We accept and receive the Organ, sacred Utensils, Vestments, and other appurtenances of the said Chapel as a full compensation for the said debt of two hundred and sixty-six pounds, twelve shillings, due for our Salaries and expenses incurred, and articles contributed to the said Chapel.

Provided always that the said Organ and other aforesaid things shall not be sold or alienated from the Chapel ; but that when at any time hereafter His Majesty the King of Sardinia shall think proper to take again possession of the said Chapel, which he retains to himself a right of doing, and to redeem the said organ, sacred vessels, &c., by payment of the aforesaid sum of two hundred and sixty-six pounds, twelve shillings, to us or to our successors for the time being, the said Organ, &c., shall be restored to his said Majesty. For which purpose an Inventory shall be made of all the aforesaid things, a copy of which shall be delivered to his Excellency the Count de Frond, and another copy shall remain with the said Vicar Apostolic and Chaplains *pro tempore*, that when his Sardinian Majesty shall think proper to take again the possession of the said Chapel, if any of the articles contained in the Inventory should be wanting, the said Vicar-Apostolic and Chaplains must make them good, with the following exception: that on the part of his Sardinian Majesty, proper allowance shall be made for the ware and tare (*sic*) which the vestments, linen, and books shall have suffered by use.

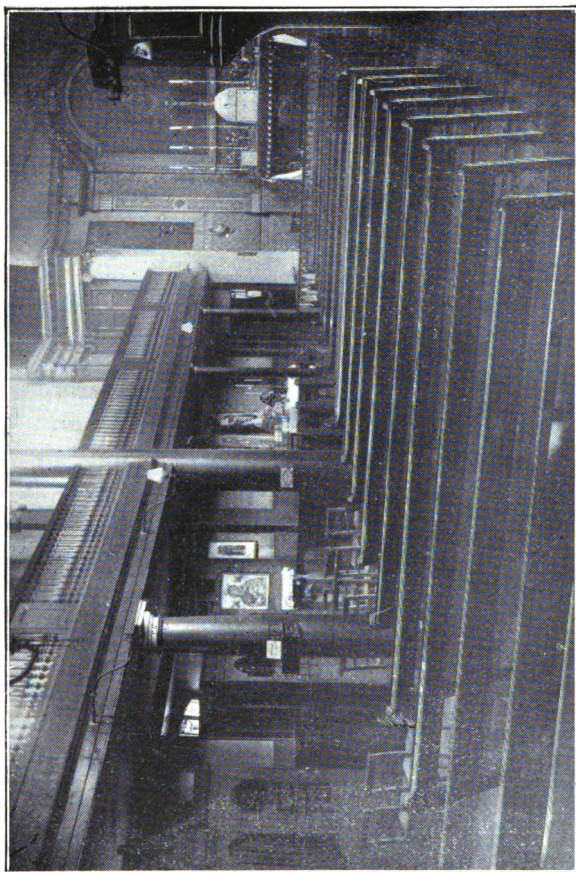
4.—That we will continue to consider his said Majesty as Patron and Protector of the said Chapel, and therefore will preserve his said

Majesty's Arms entire in every place where they are at present; will continue to use the same seal hitherto used in all public and private Acts, and will continue as heretofore to call it the Sardinian Chapel, and in the usual prayers mention shall be made of His Majesty the King of Sardinia.

In a note on fly-leaf of this document we find the following :—

“The Bishop and Chaplains desire that a day may be fixed when the Count de Front will leave his house in Lincoln's Inn Fields.”

M. de Front came to London in the month of January, 1788, and died in 1812, and on November 13th in that year a note in the registers tells us that “A grand solemn *Dirge* took place in consequence of the death of Count St. Martin de Front, the Sardinian Ambassador. At an early hour the church was crowded with persons of distinction, including the Spanish, Portuguese, Russian, and Sicilian Ambassadors. The High Mass was sung by the Rev. R. Broderick, first Chaplain to the Sardinian Embassy. The music was composed by Mr. Webbe.”



Side View of Interior of the Sardinian Chapel, Lincoln's Inn Fields.

SARDINIAN CHAPEL. 23

In the year after the recall of M. de Virey, the Sardinian House received a very handsome present from the Chapel of His Majesty at Turin, which must have proved very acceptable after the loss the Embassy Chapel had sustained during the great fire. A list of the articles sent at this time, copied from an old French ledger, was as follows :—

*Note of the Vestments, &c., from the Chapel of
His Majesty the King of Sardinia at Turin.
March, 1764.*

Set of vestments in brocade, on a white ground with flowers in gold, silver and divers colours.

A chasuble, stole, maniple, two veils, a burse and pall, bordered with wide gold braid, and lined with rose-coloured taffeta, bearing the arms of the King of Sardinia embroidered in gold.

Two tunics, with a stole, two maniples of taffeta, with the arms of the King.

Two copes with a large stole embroidered in gold thread, with gold fringe round the back, lined with taffeta, with the arms of the King.

Benediction veil of the same stuff, bound with taffeta.

Another veil of the same stuff to place on the Gospel-pulpit, an antependium of the same material, with a bordering and lining of taffetta, with the arms of the King.

A cover of the same stuff to place beneath the Missal on the altar.

A set of vestments in white damask.

A chasuble, stole, maniple, two veils, burse and pall, with the arms of the King.

A set of vestments in white damask for every day.

A chasuble, stole, maniple, veil, burse and pall, bordered with gold ribbon-braid.

A set of vestments in crimson damask.

A chasuble, stole, maniple, veil, burse and pall, bordered with gold ribbon-braid.

A set of vestments in green damask.

A chasuble, stole, maniple, veil, burse, and pall, bordered with gold ribbon-braid.

A set of vestments in violet damask.

A chasuble, stole, maniple, veil, burse, and pall, bordered with gold ribbon-braid.

A set of vestments in black velvet, bordered with silver-gauze braid.

A chasuble, stole, maniple, veil, burse and pall, bound with silver gauze braid, with the arms of the King.

A set of vestments in black damask.

A chasuble, stole, maniple, veil, burse and pall, edged with ribbon-braid.

Silver.

A Cross for the Altar.

A Thurible, with spoon and incense-boat.

A saucer with two crystal jugs, mounted in silver.

A Porte-croix in wood, carved and ornamented with silver.

NOTE.—Some of these articles are still in use.

Besides these, a gift of white damask vestments for every-day, made in London, with chasuble, stole, maniple, veil, burse and pall, edged with silver braid, and a set of red satin vestments complete, also edged with silver braid, is added to the list.

Nearly twenty years later, in the year 1782, a second handsome present of vestments arrived from Sardinia, which is recorded in the Registers in the following manner :—

“ On the 20th April, 1782, on Easter Eve, this year, the following royal and splendid present was received from the Court of Sardinia—viz., priest's vestment, two dalmatics to correspond, with maniples and stoles, burse and veil for the chalice, veils for Benediction and the desk, cope for Vespers, and antependium for the Altar—the ground silver-tissue, the whole richly embroidered in gold—also a red cope.

“ A letter of grateful thanks, signed by all the chaplains, was transmitted

through His Excellency Count D'Aglie, the Sardinian Ambassador."

(Signed), R. BRODERICK,
J. TANNER,
J. WATKINS,
J. SILVIERA.

Although the Count D'Aglie was no longer at the Sardinian House in 1830, he did not apparently lose interest in the parish, for in that year we find his name as subscribing to the funds of the Aged Poor Society the sum of £22.

The original coat of arms of Sardinia was a red cross upon a white ground. It is traced back to the time when Benedict VIII., anxious to free Sardinia from the Moors, urged the Pisans to reconquer the portion of the Island invaded by the Saracens, and sent them as a symbol a white banner, on which was embroidered a white cross. The Pisans, after having gained four victories over the Moors, added to the cross four Saracen's heads to commemorate the event, and the whole became Sardinia's coat of arms.

Sardinia's coat of arms was inserted into the one of the new kingdom of Italy about 1875, but was not completed as we have it now until January, 1890.

The stipend of the seven Chaplains at the Embassy Chapel was as follows :—The first Chaplain received £3 per month, and the six others £2, until the year 1763. Shortly after this it was raised to £3 3s. and £2 2s. respectively. (Registers).

Ten years later—in 1773—Nollekins, the sculptor, was baptised in the Chapel in the Fields, and opposite to the Church—in Duke Street—lived Benjamin Franklin, when employed as a journeyman printer at Watt's Office in Lincoln's Inn Fields.

Franklin's landlady was a widow, and we are told that sooner than lose him as a tenant she reduced his rent from 3s. 6d. to 2s. weekly. It may be interesting here to insert Franklin's account of his friendship with his landlady, as she was a member of the congregation. She was, it appears, the daughter of a Protestant clergyman,

but had been made a convert to the Catholic faith by her husband. Franklin was frequently permitted to spend the evening with her. "Our supper," he writes in his "Memoirs." "was only half an anchovy each, on a very small slice of bread and butter, and half-a-pint of ale between us, but the entertainment was her conversation."

In the garret of the same house in Duke Street lived an old maiden lady, who had formerly been in a Convent abroad, but, the country not agreeing with her, she returned to England, where she adopted the conventual life as nearly as circumstances would allow. She had resided many years in the same room, living on water-gruel only, and using no fire but to boil it. She had given all her estate to charitable purposes, reserving only £12 a year, and even of that small pittance she gave away a portion in charity. "I was once," says Franklin, "permitted to visit her. She was cheerful and polite, and

conversed pleasantly. The room was clean, but had no other furniture than a mattress, a table with a crucifix, and a book, a stool which she gave me to sit on, and a picture over the fireplace of St. Veronica, displaying the head with the miraculous image of Christ's bleeding face upon it, which she explained to me with great seriousness. She looked pale, but was never sick, and I give it as an instance of on how small an income life can be supported." ("Lincoln's Inn Fields," &c., Heckethorn.)

Fanny Burney, the well-known authoress, and a member of Queen Charlotte's household, was married in the Sardinian Chapel to M. d'Arblay, a French *refugee* who had lost all his property by confiscation at the time of the French Revolution. "The marriage took place in Mickleham Church on the 30th July, 1793, and on the following day the ceremony was repeated at the Sardinian Chapel, Lincoln's Inn Fields, according to the rites of the Romish Church." ("Fanny Burney and her Friends.")

In the year 1790, a serious burglary took place in the Chapel, and Father Peter Brown, who was then head chaplain, expended the sum of £52 10s. 9d. in “replacing the sacred vessels sacrilegiously stolen,” and a plaintive note is struck in the memorandum which follows :—“This last item, M. le Comte de Front refused to pay me, although I had paid it out of the Offertory,” P. Brown. This fine old priest served the mission sixty-five years !

The Rev. Thomas Gabb was another well-known priest, and was appointed one of the chaplains to the Sardinian Embassy in 1774, and served this laborious mission for nine years. For some years he “supplied” at Mrs. Langdale’s private Chapel on Sundays and Holidays, and assisted Father Peter Brown on week-days. His spare time was spent in the study of architecture, for which he declared he had more talent than for any other pursuit. He drew up the plans for, and superintended the erection of, the Catholic Church

at Cowes. He died April 17th, 1817, aged 75. (Gillow, Bio. Dic.)

The priests at this time were always styled "Mr." and not "Father," and they wore no distinctive dress, but were for the most part attired in brown cloth clothes with high boots; the Rev. Mr. Berrington, who died in 1827, being named as the first to don the clerical black garments.

The Rev. Pacificus Baker, O.S.F., was for a time attached to the Chapel in the Fields. He was a good preacher, and an eminent spiritualist. He it was who attended Lord Lovat at his execution, April 9th, 1747. He died March 16th, 1774, aged 80. Mr. Gillow quotes a quaint little notice of Father Baker, made by a Mr. Cole, a Protestant. "He was my particular acquaintance, and a very honest, worthy man. He had been long ailing, being near four-score. He lived in Wild Street, where he had a very elegant chapel. He was the author of many books of devotion, most of which he sent to me.

Pray God rest his soul, and be merciful to mine on the like necessary occasion."

In the year 1730, the Rev. Joseph Morgan Hausbie, O.P., D.D., served the Sardinian Chapel, and was installed Vicar-General, and, for the third time, Provincial of his Order. He died in Lincoln's Inn Fields, 5th June, 1760, aged seventy-six, "Lamented in death as he had been esteemed in life; for he made himself all to all, that he might gain all to Christ." He had been private chaplain in Lady Petre's house at Cheam, and was a hearty Jacobite, and this easily induced an excited mob to believe the absurd report that he had great numbers of men, horse, and arms concealed and ready for use at Cheam.

In 1812 the number of Catholics belonging to the Sardinian Chapel was recorded as 7,000, but some years previously it was said to have numbered 14,000.

It is interesting to insert here two short documents, as they seem to bear upon the state of the Mission at this date,



The Rev. CHARLES D'ARCY.
From a water-colour by himself.

Served the Sardinian Chapel, Lincoln's Inn Fields, from 1828 to 1838.

SARDINIAN CHAPEL. 33

and should not therefore be admitted in recording the history of the Sardinian House.

MEMORANDUM.

WE, the undersigned Chaplains of the Sardinian Chapel, Duke Street, Lincoln's Inn Fields, do hereby engage for ourselves and our successors, the Chaplains for the time being, to grant *in perpetuum* three free places, in the tribune, or any other part of the said Chapel, to Mr. Moore's family (or their appointment), now of Newcastle Street, Strand, together with free access to the same through the private dwelling house, in consideration of the sum of £100, which we hereby acknowledge to have received from the said Mr. Moore, for the use of the said Sardinian Chapel.

(Signed), R. BRODERICK,
L. HAVARD,
FRANCIS TUIE,
JAMES TANNER.

Lincoln's Inn Fields,
Jan. 24th, 1815.

N.B.—The counterpart of this delivered to Mr. Moore.

Sardinian House,

Feb. 10th, 1820.

My Lord,

In consideration of the sum of £400 which your Lordship has advanced, in order to defray the expenses incurred in repairing and securing the foundations and walls of the Sardinian House, Lincoln's Inn Fields, WE, the Chaplains of the Sardinian Chapel, on behalf of ourselves and our successors, to your Lordship or your successors, for the time being, do hereby engage to repay to your Lordship or your successors for the time being the said sum of £400, by instalments of not less than £50, according as the funds of the said Chapel shall be found adequate.

That in the meantime we will pay to your Lordship, or to your successors, interest at the rate of 5 per cent. for the said sum, or for such part of it as shall remain unpaid, until the whole shall be liquidated. And that the Insurance from Fire on the premises shall be increased to

£2,000, and regularly paid from hence-forward.

MEMORANDUM.

At the Chapel audit, held October, 1830, the Right Rev. Dr. Bramston, V.A., consented to redeem the interest on these £400, to 4 per cent. per annum, to take place from midsummer.

(Signed), R. BRODERICK,
JAMES TANNER,
THOMAS PERCY,
M. A. TIERNEY,
Chaplains.

This letter was addressed to the Right Rev. Dr. Poynter, V.A.

Father Lewis Havard, whose signature appears on the former of these two papers, served the Sardinian Mission for eight years. He was considered to be a very fine preacher, and was called upon to give the funeral discourse at the obsequies of the Right Rev. Dr. Poynter, D.D., which took place at St. Mary's, Moorfields, on December 11th, 1827. Father Havard

had led a very hard life, and had gone through all the troubles which his community had suffered during the terrible time of the French Revolution when he was at Douay College. He was incarcerated in prison some time before his ordination as a priest

In 1835 London contained 16 chapels with 35 priests, and about 150,000 Catholics. In each chapel three Masses were said on Sundays and chief festivals. The hours of divine service were 8 a.m., 10 a.m., and 11 a.m. for Masses, with Vespers at 3 p.m. and Benediction at 7 p.m. The 11 o'clock Mass was the *Missa Cantata*, and after the Gospel of this Mass a sermon was preached. The preacher before his sermon read the English translation of the Epistle and Gospel for the day, and his discourse was upon moral topics, controversy being excluded as a prohibited subject.

The congregation in these chapels, we are told, was immense, the people being

packed so closely in some parts of the buildings as not to be able to move. There was great need of more churches. (Maziere Brady).

When the Registration Acts came into force in 1830 the Government offered to make the Catholic Registers legal evidence, on condition that they were handed over to Somerset House. This surrender was refused at the Sardinian Chapel, and the old registers are now found to be of much interest, containing, as they do, the notices of baptisms and marriages, &c., of the Catholics in the neighbourhood from 1729.

It would seem that during the first twenty years of the last century, this chapel formed the centre of Catholic worship, but it was superseded by the erection of many other Catholic Churches in its neighbourhood.

At the beginning of the last century a dispute arose as to whether Moorfields or the Sardinian Chapel, Lincoln's Inn Fields, was the chief Metropolitan chapel,

and after much argument it was agreed by all parties that it should be decided in the following manner: two hackney-coaches, (predecessors of the four-wheeled cabs) were engaged by different persons midway between the two chapels, and the drivers were told to drive "to the Catholic Chapel." They both drove to Lincoln's Inn Fields.

The chapel was registered for the solemnization of Marriages, 24th July, 1837. Anthony Le Jeune was organist in 1849. His brother Charles succeeded him, and was also a fine musician. A *Tantum Ergo* was composed by Alessandro De Angioli for the Sardinian Chapel, and sung there for the first time by Signor Tamburini. It is inscribed to the Rev. Dr. Baldacconi, senior Chaplain at this time. The organ accompaniment from the full score was written by Anthony Le Jeune, then organist to the chapel. Charles Le Jeune remained as organist until his sudden death in 1901.

Another well-known musician, Thomas Augustus Arne, Doctor of Music, was a

member of the congregation, and organist in 1739, receiving a salary of £25 per annum. "He had been brought up a Catholic by his parents, and although it has been said that he neglected his religion he was a constant attendant at the Sardinian and Portuguese Embassies, and composed for the choir of the former two Masses—one in four, and the other in three parts. He died a devout death, attended by all the rites of religion; his friend, Mr. Mawhood, recording it in his diary, 5th March, 1778." (Gillow, *Bio. Dic.*) Dr. Arne was buried in St. Paul's, Covent Garden, without stone or memorial. (See "Knight's London.")

Mr. Thomas Mawhood, of Finchley and Smithfield, was a very prominent figure at this time in all Catholic matters. He seems to have been one of the few members of the congregation who ventured to put pen to paper on Catholic subjects. His diary, which is in the possession of Mr. Corney, into whose family Mr.

Thomas Mawhood's daughter Dorothy married, is a curious record of the penal times. Even in his private diary he did not dare to write the word "Mass," but wrote instead the words "Sacra Sanct." Confession is described as "the necessary," High Mass is written "High Prayers," and priest is "Sacerdos."

Mr. Mawhood was a great friend of Dr. Challoner, Bishop-Apostolic at this time ; and the venerable Bishop was a very constant visitor at Mr. Mawhood's house, and, as will be shown hereafter, was indefatigable in his efforts to save the old man from danger. Mr. Mawhood and his family were constant attendants at the Ship Tavern, in the Club-room of which the Bishop had established a small neighbouring Mission, in close association with Lincoln's Inn Fields. A mention of this little mission is to be found in Father Price's "Sick Calls," written in 1845, and from which I quote :—"Time was when it was felony to preach the Gospel, when



The Right Rev.
Richard
BISHOP
and Vicar



Father in God.
Challoner, D.D.
of DEBRA,
Apostolic &c

Bishop Talbot was arraigned at a felon's bar for saying Mass; when the saintly Bishop Challoner used to meet a few of his persecuted flock at a public-house in Gate Street, Lincoln's Inn Fields, hiring the apartment by the year as a club-room, and on the night of the meeting a sturdy Irishman at the door to admit none but the faithful, with the appointed watchword; how the same venerable prelate, thus pitifully bowed down by circumstances under cruel penal laws, came in coloured clothes, and preached a comfortable exhortation, much like his own series of meditations, and to save appearances, in case the Philistines should break in, with a pint of porter before him, which the good Bishop never tasted, but which was drunk reverently by one or other of the assembly as 'the Bishop's beer'."

Father Canty has related that an old lady of the name of Allenson, who lived in Wild Street, told him that when she was young she used to be taken by her father

to the "Ship" Tavern, after the service in the Sardinian Chapel, to be instructed in her religion in an upper room. By many the members of this little community were believed to be Freemasons, and they, for obvious reasons, found it convenient not to deny it. When Wild Street, which is mentioned so often in connection with this mission, was pulled down, it drove 1,000 members of the congregation to seek another place of worship, and so they were lost to the mission. It is on part of the site of the tenements then demolished that Peabody's Buildings now stand

Dr. Challoner was most zealous in the administration of the diocese; he established several new schools in the neighbourhood of Lincoln's Inn Fields, and was the Founder of the Charitable Society. At first he was accustomed to preach every Sunday to this Society, composed of poor and middle classes, which assembled in a miserable and ruinous apartment in Clare Market. Thence they removed to a room

almost as wretched, amongst the stables in Whetstone Park, Lincoln's Inn Fields; and lastly, after the Bishop had preached for a few weeks at the Sardinian Chapel there, he was silenced by the Ambassador at the instance of the Ministry. The Society then removed to a place rather more commodious, in Great Turnstile, Holborn.

"Dr. Challoner made it a rule never to provide himself with a house, but paid a certain sum annually for lodgings and board, and he always confined his wants to mere decent necessities, and all that was over and above he gave to the poor, with a willing and compassionate heart, and a liberal hand. He it was who assisted Mrs. Carpue to found a School for Girls in 1760 in order to save Catholic parents the great expense of sending their children to foreign Catholic schools. He assisted parents in paying the fees, and for several years as many as thirty-four girls were paid for, entirely or in part, by him. Finding that the school for girls that he had established

was so successful, Dr. Challoner established a school for boys on the same principle, in 1763: Upwards of 1,000 children were educated in this school." (Barnard's "Life of Challoner.")

We must now speak of the charities, which in the year 1811 were incorporated in what was called "The Associated Catholic Charities," and from which the present schools in Gate Street, Lincoln's Inn Fields, have sprung. To give a clear idea of the scope and origin of these charities, it will be necessary to go back to the year 1764, when "The Society for Educating Poor Catholic Children" was instituted by the Rev. Henry Peach, a zealous missionary attached to the Sardinian Chapel, who drew up the original rules, which were adopted at the first annual meeting of the committee, at the Blue Posts, in Cockpit Alley, on October 7th, 1764. Father Peach served this mission ten years, but he does not appear to have taken part in the working of the Society



THE R. R. D. J. DOUGLASS
*Bp. of Centuria: Vic. Ap. of the
London District
died the 8.th of May. A.D. 1812.
in the 69.th year of his Age.
& 23.rd of his Episcopacy.*

Published by Keating, Brown & Keating Dec. 23. 1812.

after the first year. He died at St. Omer, in 1781. In 1765 more extended rules were drawn up by the Rev. Henry Horne, who, together with the Rev. John Sudell, both of Sardinian House, Rev. Augustine Lambe, and several other priests, appear then, or shortly afterwards, to have been the principal supporters of the Charity, in union with many of the prominent Catholic merchants and tradespeople. Mr. Charles Carpue, of Knightsbridge, was Treasurer, and Mr. Edward Carpue, of Serle Street, Lincoln's Inn Fields, was Secretary. The former was succeeded by Sir Thomas Fleetwood, Bart., in 1773, and the latter resigned his post through ill-health in 1792. He died soon after, and left the Society a bequest of £300, being succeeded in his office by Mr. Darley, who continued to hold it till the Society was incorporated in the Associated Catholic Charities in 1811. The second Charity bore the title of the "Beneficent Society for Apprenticing the Children of Poor Catholic Parents," estab-

lished in 1784, and the third, "The Laudable Association for Raising a Fund for the Maintenance and Education of Poor Catholic Children," originated in the humble endeavours of several working men, who assembled in 1797, at the Mariners, a public-house in Fore Street, and subscribed each one penny a week towards the education of the poor.

"The Associated Catholic Charities" had, in 1822, five great schools; two in the vicinity of Moorfields, one in Gate Street, Lincoln's Inn Fields, and two in Marylebone, in which about 700 children of both sexes were educated. Some years later—viz., in 1838—there were two schools belonging to Lincoln's Inn Fields, where about 1,000 children were educated. The schools of the Association were under the spiritual direction of the chaplains of the church nearest to them. Mr. Charles Butler, K.C., nephew to the famous Alban Butler, and himself a prolific writer on Catholic subjects, was secretary to this

Society for over forty years—1786-1829—and was presented on his retirement by that body—in gratitude for his services—with a silver urn, and later with £1,000.

As Mr. Butler was for many years a member of the congregation of the Sardinian Chapel, and a very constant attendant there, it may not be out of place to give here a short sketch of himself and of his life, taken from the "Catholic Magazine" in 1822.

"Mr. Butler's appearance was dignified and gentlemanly. Methinks I see the good old man crossing the area of Lincoln's Inn, towards his chambers on the right-hand side of the way ; his step is firm, his black silk stockings are studiously put on with an effort of neatness, and though his look is downcast, eighty years have not occasioned a stoop in his shoulders. He was above the middle size, his features were heavy, fleshy, and the eye was not particularly brilliant, but the forehead was redolent of intellect. Though rather

impatient, he was one of the most kind-hearted of men. His friends loved, his family adored him, and he took delight in making the fortune of all the young barristers who studied under him. He lived in Great Ormond Street, and practised as a lawyer in Lincoln's Inn Fields. In 1775 he set up business for himself, and entered at Lincoln's Inn, but it was not till the year 1791, when the Bar was thrown open to Catholics, that he was duly called. He died January 2nd, 1832, aged 82."

Another member of this congregation, who should be mentioned in connection with the "Associated Charities," was Mr. Joseph Booker, a bookseller and publisher in New Bond Street. He seems to have given evidence before the Committee of Education, an extract from which is of interest as bearing on the Catholic charities at this period.

"Mr. Joseph Booker, secretary to the 'Association of Catholic Charities,' stated the nature of the association, which commenced

in 1811, but was not entirely carried into effect until 1812. It consists of what was formerly three societies—one for educating, one for apprenticing, and one to provide for destitute orphans. It has some funded property, but it all consists of subscriptions and donations, obtained in the course of the year, which in the period of the last three years amounted to about £2,000 a year. The general average of children educated in this establishment is between 600 and 700, in five schools, three for boys and two for girls, in different parts of the town. Part of them are clothed, just to allow them to attend Divine Service on Sundays and other days, and twenty orphans are kept and maintained. Besides the five schools belonging to the Association, and the St. Patrick's schools, there is a school in St. Giles-in-the-Fields and there is another attached to the Virginia Street Chapel, one at Somers Town, and one at Rotherhithe. He conceived there were parts in the metropolis where new schools

for Catholics would be advantageous, but none were in contemplation at present. An increasing attention to the Charity Schools for the poor amongst the Catholics had been visible of late years. The funds of the 'Associated Charities' were not entirely sufficient for this object, but an increase was expected." ("Orthodox Journal," vol. iv., page 318.)

Mr. Joseph Booker was for many years a most active member of the Catholic body, and seems to have been a great benefactor to the schools in Gate Street attached to this mission. He died in February, 1837, and a memorial cross bearing his name still stands in the courtyard fronting the schools. The inscription, now obliterated, ran as follows :—

"Of your charity, pray for the repose of the soul of Joseph Booker, many years Honorary Secretary of the 'Associated Charities,' whose interests he promoted with the greatest zeal and devotion.

This monument was erected by public



**St. Mary's Schools, Gate Street, Lincoln's Inn Fields.
(Showing the fine Cross erected to the Memory of Mr. Booker).**

subscription to, his memory A.D., 1839.
pater. Ave. Amen."

It will be noticed that this memorial was not erected until two years after Mr. Booker's death. At a meeting of the Society held shortly after his death—viz., on March 21st, 1837, much regret was expressed "on the occasion of the death of Mr. Joseph Booker, of New Bond Street, whose invaluable services as Hon. General Secretary of the 'Associated Catholic Charities' for many years have secured for him the grateful and affectionate memory of his fellow labourers, the Governors and Committees of that Institution."

And here, perhaps, it may not be out of place to make mention of another old member of the congregation, Mr. Sampson Lowe, the old bookseller, who was a striking figure in drab breeches and white stockings, who might often be seen wending his way across the fields to the Sardinian Chapel.

And now we must go back forty years,

to Dr. Challoner, and the stirring times of the Lord George Gordon riots.

In 1778 an Act of Parliament was passed in England "for relieving Her Majesty's subjects professing the Popish religion from certain penalties and disabilities imposed upon them by an Act of the 11th and 12th year of the reign of King William III., providing that the benefit of the Act would be allowed to any person, who within the space of six calendar months after the passing of the said Act should take an oath in the following form, etc. :—" This Act put a stop to all such persecutions as that of the informer Payne, and was of immense relief to all Catholics, for by it they were allowed to take an oath of allegiance to the Crown of Great Britain, without taking at the same time the oaths of supremacy, and the declaration against Transubstantiation, either of which oaths implied apostacy and renunciation of Catholicity. England was at this time at war with France and America, and, in fear

of a descent upon Ireland by the Spaniards, in order therefore to conciliate the Irish a Relief Act was passed in the Irish Parliament, followed by a similar Act in England. Catholics went in thousands to take this oath, and demonstrate their allegiance to King and country. With the object of getting this Act repealed, the Protestants, who were bitterly hostile to any measure which tended to emancipate Catholics, formed a 'Protestant Association,' and on Friday, June 2nd, 1780, they met to present their petition to the House of Commons. Their numbers were estimated by the London journalists at 50,000, or even 100,000. They assembled in St. George's Fields at ten in the morning, led by Lord George Gordon, who joined them at 11 o'clock. The parchment containing the signatures to the petition was carried on a man's head, and was so weighty that the bearer could scarcely move under it. Part of the mob went to the Sardinian Ambassador's chapel in Duke Street,

Lincoln's Inn Fields, where they broke open the door of the chapel and pulled down the rails, seats, pews, Communion table, &c., brought them into the street, laid them against the doors, and set them on fire, and in about twenty minutes the chapel caught fire. The mob wouldn't suffer anybody to endeavour to extinguish it. About eleven the guards came; the engines at this time began to play, the guards took several of the ringleaders, but by the assistance of the mob some made their escape. At twelve o'clock the inside of the chapel was entirely consumed, and the house over the gateway much damaged. The houses of the Sardinian and Bavarian Ambassadors were broken into and much damage done.

On Sunday, June 4th, at five o'clock in the afternoon, the Sardinian Chapel was again attacked, the repairs made the day before destroyed, and preparations made to pull down the walls, when the guard from Somerset Palace

arrived, and prevented further acts of violence. The 'Protestant Association' gained almost complete mastery of London, which seemed like 'a city taken by storm.'

Lord George Gordon frequently addressed the mob in terms calculated to inflame their passions, expressly stating to them that the people of Scotland had no redress until they pulled down the Popish chapels."

On Monday they extended their devastations to other parts of the town, and Sir George Savill's house in Leicester Fields was totally demolished, he having had the honour to be the first mover of the Bill.

During these riots every person who had occasion to walk in the street put on a blue cockade—in fact, there was no safety without this badge of riot. Canon Bamber has related that an old lady, Mrs. Riordan, of Southampton Row, Russell Square, told him that her parents at that time kept a shop in Oxford Street (then called Oxford

Road), No. 27, and that their shopman declared to them that every house that had not the words, "No Popery," chalked on the doors would be molested by the mob. Their Catholic propensities protested against the indignity, and they positively refused to allow this to be done, but the shopman, having his employers' interest at heart, after he had shut up for the night, chalked up the obnoxious words, unknown to his master, and so their house escaped.

Malcolm, writing on the Lord George Gordon Riots in 1780, states :—" There were thousands of them [the mob] at the Spanish Ambassadors, they not leaving any wainscot within the house or chapel, taking away great quantities of plate, with much money and household goods, and writings, verifying the proverb : ' All fish that comes to my net.' The spoil of the house was very great, divers Papists having their goods sent thither, as judging that the securest place." (" Malcolm's Anecdotes.")

During the riots a Jesuit Father, the Rev. Sir George Mannock, Bart., came in company with an Anglican parson, the Rev. Mr. Warren, to view the blazing chapel from a short distance. The mob, in its blind rage, mistook the parson for one of the priests who had escaped, and shouting, "A Popish Priest!" seized the amazed parson, and, in spite of his protestations and entreaties, was about to immolate him in the flames when Sir George, who possessed a commanding presence, and of course was in the dress of a gentleman of the period (as no priest dared to appear at this time in clerical garb), stepped forward, and assured the infuriated rabble, upon his word of honour, that he knew the person they took for a Popish priest to be a Protestant clergyman. The mob believed him, and thus a Jesuit saved the life of a Protestant parson. Indeed, it is related that this was not the only time that Sir George did this service to an Anglican parson.

Mrs. Marlow Sidney has left us a personal description of Sir George Mannock, which runs as follows :—"Sir George wore silk or velvet coats, made in the most fashionable style, ruffles of the finest lace, bag-wig, diamond ring, pin and buckles, with his sword conspicuous—in fact, his appearance, according to his intention (and as at that time was prudent), was the remotest possible from that of a priest or a Jesuit. ("A Hundred Years Ago.")

The distinguished lawyer, Wedderburn, then Attorney-General, was an eyewitness of all that passed, and venturing to upbraid the firemen with cowardice in standing idly by their engines, not daring to use them, was at once set upon by the rabble, to the cry of "No Popery," a spy, lads, a spy!" and he with difficulty escaped with his life. He fortified his private house in Lincoln's Inn Fields, vowing that at least one Englishman should be found willing to brave to the death the tyrants of the Association.

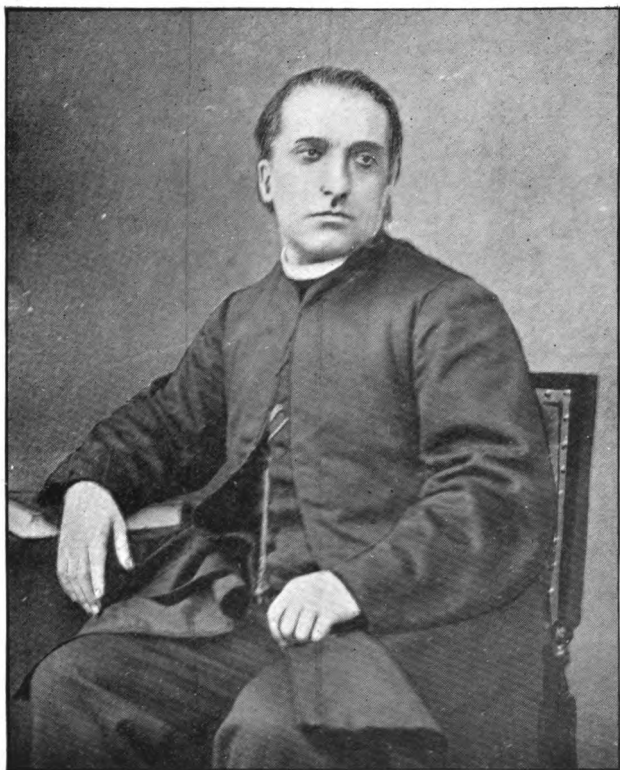
At the Sessions held from the 28th June to the 4th July, amongst thirty-five rioters condemned to death, were the following: James Henry, one of the foremost in burning Langdale's distillery, and Joseph Lindo, apprehended taking a folio and a velvet cushion from the Royal Sardinian Chapel when on fire.

"The mob gutted the house of Mr. Maberley, of Little Queen Street, for giving evidence against the rioters, and other parties destroyed the Popish chapels in their respective routes, insulted the Catholics, plundered their houses, brought out and set fire to the furniture, and threatened extirpation 'to the whole sect.' A Proclamation was issued, offering £500 reward for the discovery of the persons concerned in destroying the Sardinian and Bavarian Chapels. In the meantime, Lord Petre's house, in Park Lane, that of Messrs. Forster, Neal & Beavis, near Little Turnstile, and that of Mr. Cox, Great Queen Street, with those of many

other Catholics in obscure parts of the town were 'among the triumphs of the night, which were celebrated by the general illumination, by order of the governing mob, who were now masters of the City of London and Westminster."

Many persons died of fright, and many others went mad; nine at one time are mentioned as being taken to Bethlehem Hospital, their senses having been disordered on account of their misfortunes and distresses in the riots.

"During the sacking of the church in Duke Street, a certain Mrs. Roberts took the sacred plate from the sacristy, and whilst the rioters were trying to burn down the chapel carried it to a priest who was hiding at the 'Ship' Tavern, at the corner of Turnstile, Gate Street, Holborn, and as he was fasting he said Mass in thanksgiving for the preservation of the Blessed Sacrament and the sacred vessels, in a room on the first floor, upon an altar-stone laid on a table, with a cloth doubled three



Rev. ALEXIUS MILLS.

Served the Sardinian Chapel, Lincoln's Inn Fields, from 1859 to 1872.

times, two candles and a cross, and a small Missal which a priest took out of his pocket, and Mrs. Roberts served the Mass."

The organ in the Sardinian Chapel was totally destroyed by the mob, and a cat, dressed in miniature priest's vestments, with a mock Host, or wafer in its paws, was hanged to the lamp-post at the Church door. They finished up with the destruction of the "Ship" Tavern in Holborn Turnstile, because they swore, and truly, that Mass was sometimes said there." (Alexius Mills "Gordon Riots.")

We read in the "Gentleman's Magazine," June, 1780, that amongst the valuables destroyed at the Sardinian Chapel by the rioters was "the beautiful painting over the altar in the chapel by Spagnaletto, the gift of the Chevalier Casali, which is said to have cost £2,500." This picture appears to have been paid for afterwards by the Government, and a copy of the same was in the following year substituted, and erected in its place. It would

appear to be very uncertain as to who made the copy of this picture. The following verses from the "Universal Magazine" for April, 1781, gives the artist's name of the original as Beaumont, and his pupil, M. Rigaud, as the painter of the present altar-piece.

On the other hand, Mr. Heckethorn, who has written a most interesting account of "Lincoln's Inn Fields and the Localities Adjacent," gives the name of the copyist as West.

*On seeing the Altar-piece lately put up at the
Sardinian Ambassador's Chapel.*

Thy name, O Beaumont,* may with justice claim
A rank superior in the rolls of fame ;
Thy art the power of death itself survives—
For still thy genius in thy pupil† lives.
Though furious zeal and vulgar rage conspire
To doom thy work to unrelenting fire,
Yet, Phœnix-like, their malice it defies—
We see another from its ashes rise,
Worthy its fire—and, prejudice apart,
The eye of candour and the feeling heart,
Shall own the scholar's art may urge a claim,
To share, if not support, his master's fame.
This the impartial gen'rous Cordon‡ saw,
And sought the public voice with his to draw.
To add to well-earned fame may merit praise ;
He thought it nobler far a name to raise.

* The name of the artist who painted the picture which was burnt in the late riots.

† Mr. Rigaud, who painted the present, was pupil to the above.

‡ Marquis de Cordon, the Sardinian Ambassador.

And now to return to the Bishop. At this time the life of Dr. Challoner was in great danger. Tidings were brought on the night of Friday, June 2nd, to the Bishop's residence in Castle Street, Holborn, at eleven o'clock, after he had gone to bed, that the rioters intended, after destroying the Sardinian Chapel, to visit Bishop Challoner, seize his person, and burn his house. His chaplains, therefore, awakened the Bishop out of his sleep and tried to persuade him to go to the country house of Mr. William Mawhood, situated at Finchley. This gentleman had also a house in London to which he went daily to ascertain the progress of events, and he found that the rioters on Tuesday, 6th June, had visited his town house, and threatened to return to it and destroy it, and afterwards to destroy his country house. He therefore advised the Bishop to set out for the residence of another Catholic friend further off from London.

“ On the next day, after dinner, which

was over at half-past one o'clock, the Bishop went to his apartment to recommend himself to God before commencing his journey. He continued in prayer for the space of an hour; the coach was waiting at the door, and the family were under some uneasiness lest during his delay the rioters should come to seize his person."

"At length the Bishop appeared, but instead of going to the coach went into the parlour, and told his family that 'he who dwells in the help of the Most High shall abide under the protection of the God of Heaven.' He then said that he had changed his mind and would not depart, and that the master of the house 'might lay aside his fears, for he was certain that no harm would happen either to his country house or to his town house.'"

Next morning news arrived that the military had quelled the riots, and that order was re-established. But although Bishop Challoner had escaped personal violence during the wicked riots he

suffered much anxiety. He was ninety years old, and the affliction which he felt when he found his chapel demolished, and many Catholics deprived of the means of public worship, and even the place where he himself used to preach burned to the ground, preyed upon his spirits. He did not live long after his return to London. He was seized with paralysis as he sat at table, and expired later at his house in Queen's Square, 12th January, 1781.

"Dr. Challoner was a man of great learning and ability, and the memory of few men is held in greater veneration." (Barnard's "Life of Dr. Challoner.")

His remains were interred in the family vault of Mr. Brian Barret, at Milton, near Abingdon, Berks. The rector of the parish, the Rev. J. G. Warner, has inserted this record of the event in the register: — "Anno Domini, 1781, January 22nd, buried the Rev. Richard Challoner, a Popish priest and Titular Bishop of London and Salisbury. A very

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pious and good man, of great learning and extensive abilities."

It has been mentioned that during the riots a certain Mrs. Roberts, having saved the sacred vessels, took them to a priest in hiding in Great Turnstile. "This was the celebrated James Archer, D.D., born in London 17th November, 1751, who was the son of Peter Archer and his wife, Bridget Lahey. He was employed at the public-house called the 'Ship' in Turnstile, Lincoln's Inn Fields, where, as has been already mentioned, Catholics were accustomed for many years to meet for divine service in a large club-room. His devout behaviour and natural abilities coming under the notice of Dr. Challoner, he was sent to Douay College in 1769. Here he was ordained priest, and in June, 1780, returned to London to commence his labours on the mission, and in the very public-house in which he had formerly served. This was the year of the Gordon riots ; indeed, the newly-ordained missionary

arrived in London only a few days after the furious mob had burned the chapels and plundered and destroyed the houses of Catholics. Under these circumstances it was more necessary than ever to assemble in secrecy for the celebration of the Holy Mass, and it is related that when Dr. Archer commenced his preaching in the club-room at the 'Ship,' as was the custom when Dr. Challoner was present, pots of beer were placed on the tables as a 'blind.' He was a most eloquent pulpit orator, and an indefatigable missionary. His whole missionary career for half a century was earnestly devoted to preaching the gospel on each returning Sunday, and it is thought that he never missed one through all that extended period."

"He is described as very short in stature, perhaps not more than five feet one or two; but he had a magnificent head, his brow was wonderfully ample and intellectual, and his deep grey eyes shone with a flashing brilliancy until his seven-

tieth year and upwards. His voice was silvery in tone, musical, and wonderfully distinct in the pulpit. He was justly considered the most eloquent preacher of his time in England."

The Rev. Edward Price gives a long description of Dr. Archer in a footnote to one of his missionary stories in "Sick Calls," of which the following is an extract :

"Shortly after my conversion, in the year 1822, I saw the venerable little man for the first time out of the pulpit. He was busily employed in looking over some books in front of an old shop in Holborn. I stood behind him for more than five minutes, gazing with reverence upon him whose eloquent sermons had been so mainly instrumental in promoting my conversion. His dress was certainly rather slovenly. A long brown great-coat, much the worse for wear, nearly down to his heels ; an old broad-brimmed hat, and thick-soled shoes a world too wide for his feet, which had been soled a score of times.

Though I took in these discrepancies at a glance, I thought not of them, but of the mind and heart they concealed."

For many years Dr. Archer was Vicar-General of the London District ; and the Pope, in recognition of his missionary labours, his talents as a preacher, and his published works, conferred upon him the degree of D.D. at the same date with Dr. Lingard, Dr. Fletcher, and Dr. Gradwell. "He found a peaceful and happy end in the family of Mr. Booker, the publisher, in whose house he had resided for more than twenty-five years. He died 22nd August, 1834, aged 82." (Gillow, Bio. Dic.)

In the year 1836, Mgr. Pecci, afterwards Pope Leo XIII., during the time that he was Nuncio at Brussels, paid a visit to London, and said Mass at the Sardinian Chapel ; Mrs. Mead, a member of the congregation, receiving her first Communion from his hands. In 1902, Pope Leo told the present rector of the church that he well remembered saying

Mass in Lincoln's Inn Fields, and on this occasion sent his blessing to the congregation.

During the years that Dr. Baldacconi was Missionary Rector—1824-1842—the Sardinian Chapel possessed a very fine choir, which was added to now and again by members of the Italian Opera House, who gave their services gratuitously on great festivals. On one occasion, when a grand *Dirge* was sung for the sister of the famous singer, Grisi, the church was packed with a fashionable congregation. Amongst the performers were Lablache, Rubini, Tamburini, Persiani, and Grisi herself. The tickets on this occasion were sold for 10s. apiece.

It has been related by a former member of the congregation that at this time, whilst Dr. Baldacconi was entertaining a party of friends at dinner, he suggested that they should open a case of wine, which had long laid unopened in the cellar; and great was their amazement to find, in

the place of wine, a collection of the most splendid vestments, which had no doubt been placed there for safety. It is said that these vestments were the gift of, and some of them were worked by, Anne of Savoy, wife of Charles Felix, and bear embroidered on them the arms of Sardinia.

We should not neglect to chronicle that in 1842 "a tea-party took place in aid of the funds of the Lincoln's Inn Fields Auxiliary Schools, at the Highbury Barn Tea Gardens; 200 guests were present, under the presidency of Dr. Baldaconi. 'After the war with china had been brought to an end, without any casualties,' the Rev. Chairman spoke on behalf of the 570 children under his charge. The Rev. Mr. Hearne, also of the Sardinian Chapel, spoke in the same good cause. A respectable subscription was then entered into, Dr. Griffiths, Bishop of the London District, forwarding £2 towards the Schools. After the tea-party was concluded, a ball ensued, and a few good songs varied the

entertainment." ("The True Tablet," Sept. 10th, 1842.)

"A fortnight later, when speaking at the monthly meeting of the Catholic Institute, Lincoln's Inn Fields, held at the Catholic Temperance Hall, Clement's Lane Passage, the chair was occupied by the Rev. Mr. Hearne, of the Sardinian Chapel. The Institute had been in existence for four years, and during that time had distributed about half-a-million tracts. It was noted that many conversions had been the result of the distribution of the tracts, but many of them were much too learned for the majority of the readers. The Rev. Mr. Moore, of Virginia Street Chapel, in an amusing speech in praise of the Institute, hoped that all those present would live to accompany O'Connell to Westminster Abbey, and hear him (Mr. Moore) say Mass in the venerable edifice ; to hear him also saying Mass in St. Paul's Cathedral, whilst the shade of Christopher Wren hovered around the vast building,



Rev. J. FAÀ DI BRUNO.

Served the Sardinian Chapel, Lincoln's Inn Fields, from 1848 to 1857.

the idea of which was inspired by the true spirit of Catholicity. Wren had wished to build the Cathedral in a cruciform shape, but that was considered too Popish for the age, but he had insisted on having a cross on the top." ("The True Tablet.")

A few years later, March 6th, 1846, a Mission, or Retreat, was preached in the Sardinian Chapel by the Rev. Father Gentili, O.C., assisted by Father Furlong. It was the first Mission given in this chapel, and was the cause of great excitement in the neighbourhood.

A propos of the Rev. Father Faa di Bruno, a terrible tragedy was enacted in a house in Charles Street, Drury Lane, in 1849. He was preaching a Mission in a large coach factory, and, on the Sunday night (4th August), the room was densely crowded. This Mission had attracted much curiosity from the novelty of its situation and locality, and on that occasion fully 1,000 persons were collected, many of them people of very rough character.

Dr. Faa di Bruno was in the midst of his sermon when a cry of "Fire!" was raised from the outside ; a rush was made down the crazy staircase, the post which supported it gave way, the stairs fell with a crash, and a hundred or more helpless individuals were hurled pell-mell upon each other to a great depth below ; were trampled upon, stunned, crushed and mutilated. The excitement was awful. The window was dashed out ; several leapt a fall of 30 feet into the street ; shrieks and screams filled the air.

Dr. Faa di Bruno thundered forth at the top of his powerful voice for the people to remain quiet, and to stay with him. He held the crucifix on high, and conjured them in the name of the living God to do so. Hundreds must have perished. The floor was weak and crazy—it was a very ancient tenement, and all had rushed to the broken stair. The flooring would probably have been precipitated into the yawning depth below, but 500 obeyed his voice and remained.

One of the resident clergy of the Sardinian Chapel has described the fearful scene he had witnessed at King's College Hospital, where he had hastened to give partial relief to the sufferers. The priests remained until long past midnight, attending the dying, and soothing the pains of the living with the mysteries of religion.

The fire-engine had arrived, and a dense crowd of the lowest scum of London had gathered at the scene of the accident. Dr. Faa di Bruno, with the ciborium in his hands, still dressed in his habit of religion, with no hat on his head, was hustled and driven by the mob, and it was with the greatest difficulty that he reached at last a place of safety.

The Rev. Raphael Melia, D.D., P.S.M., came to Lincoln's Inn Fields in the year 1844, and commenced work there for the most part during the troubles which followed the influx of the Irish into London at the time of the Irish famine. Dr. Melia was remarkable for his zeal and spirit of

prayer. During his thirty years and more of labour in this country, he never allowed himself more than four hours' sleep, being as regular and punctual as a novice, and always finding employment for the hours he devoted to work. It is said that he lived amongst the poor and in his confessional, where he was invariably found up to a late hour at night. To Pius IX. he was well known, and was called by him *un sant' uomo*, and by this name Dr. Melia was known to the crowds who were his friends, and were devoted to him." (Gillow, Bio. Dic.)

When Dr. Melia left the Sardinian Chapel, he travelled in Italy, Germany, and Spain, to collect money for churches, where men of every nationality could find a priest capable of understanding their language and needs, and the present fine Church of St. Peter, Hatton Garden, opened on the 16th April, 1863, is the standing memorial of his labours.

His brother, the Rev. Pius Melia, was

for a short time attached to St. Anselm and St. Cecilia's, after which he was appointed confessor to Cardinal Wiseman, and to the Italians resident in London.

And now we come to the year 1850, and with it the restoration of the Hierarchy, a time of great triumph and rejoicing amongst the English Catholics. "The news of the restoration of the Catholic Hierarchy and of the elevation of Archbishop Wiseman to the College of Cardinals created a ferment in England among Protestants. The Bishops of the Establishment were irritated, and complained that Pius IX. had committed a political aggression upon the people and crown of England. Lord John Russell wrote in hasty petulance the famous Durham letter, and the Parliament enacted the Ecclesiastical Titles Bill, with a view to defeat the measure adopted by the Holy See for the Ecclesiastical government of British Catholics. Cardinal Wiseman exerted himself to allay the popular ferment by appealing to the

reason and sense of Englishmen. He issued an address to English people and also to the Queen. The judgment he displayed in this emergency, and the respect in which he was held by men of all creeds and conditions, had no slight influence in calming the agitation of the protestants, and inducing them to lay aside their fears of a measure, which was in no way intended as an attack upon Protestantism, and which was not introduced through any political enmity to Great Britain. His installation took place without disturbance. He received the congratulations of persons in high station, and on December 21st, 1850, he was presented with an address by English Catholics." ("Annals of the Cath. Hier.," Maziere Brady.)

It is interesting to reproduce, for the benefit of our readers who may have never had an opportunity of reading it, the fine Pastoral, written by Cardinal Wiseman, on the "Restoration of the Hierarchy," which made such a sensation at the time

at which it was published, giving also the address to the Queen, mentioned above, and another address from the members of the congregation at the Sardinian Chapel to the Cardinal. It should be mentioned here that Cardinal Wiseman, in the Advent of 1835, had delivered a course of sermons upon controversial subjects in the Royal Sardinian Chapel. It comprised seven lectures, and was honoured by a numerous attendance. In keeping the celebration of the promulgation of the dogma of the Immaculate Conception the Cardinal carried the Blessed Sacrament in procession in this Chapel.

To those who have not seen or read the Pastoral Letters issued by Cardinal Wiseman, it will be of interest to reprint the first one he wrote as Cardinal, which conveyed to the people of this land the all-important information that the Holy Father had thought it wise and prudent to restore the Hierarchy to England, and under this new order of things to create

Wiseman the first Cardinal Archbishop and Metropolitan. The re-establishment of the Hierarchy in England, which marked such progress of the Catholic Church in this land, was the signal for a general uprising against the Church on the part of her enemies. The usual false accusations were brought against her with renewed vigour, the ignorant were told that this was a new attempt against their liberty, and that the Pope of Rome was seeking to rule the English people, and, in fact, that a foreign invasion was imminent. Wiseman had no cordial reception from Protestant England on his return from Rome, by reason of his famous Pastoral "given out of the Flaminian Gate of Rome, this seventh day of October, in the year of Our Lord MDCCCL." So bitter was the feeling engendered by the inimically disposed, that an address was drawn up by the Catholics of that day for presentation to the Queen, which we reprint, disowning any intention to usurp her authority, or the

authority of any of her successors, in all temporal matters, and in such concerns protesting their loyal allegiance. Whether this address was actually presented, we have no authoritative information to say, but a copy of it is in the archives of this Mission, and so probably it was presented. An address about this time was also presented to Cardinal Wiseman. This has more interest to us, as it was drawn up and signed by the leading members of this parish, and is numbered amongst the treasures of the Mission. This address also we reprint showing, as it does, the close connection that existed between the Cardinal and the Sardinian Chapel, and how anxious the old members of this parish—one or two of whom are yet living—were, to offer some consolation to Cardinal Wiseman during the time that Protestant England had but slight favour to show him.

First Pastoral Letter of Cardinal Wiseman.

by the Divine Mercy, of the Holy Roman Church by the Title of St. Pudenciana Cardinal Priest, Archbishop of Westminster, and Administrator Apostolic of the Diocese of Southwark.

To our Dearly Beloved in Christ, the Clergy Secular and Regular, and the Faithful of the said Archdiocese and Diocese.

Health and Benediction in the Lord.

If this day we greet you under a new title, it is not, dearly beloved, with an altered affection. If in words we seem to divide those who, till now, have formed, under our rule, a single flock, our heart is as undivided as ever in your regard. For now truly do we feel closely bound to you by new and stronger ties of charity; now do we embrace



CARDINAL WISEMAN,

SARDINIAN CHAPEL. 83

you in our Lord Christ Jesus, with more tender emotions of paternal love; now doth our soul yearn, and our mouth is open to you; though words must fail to express what we feel, on being once again permitted to address you. For if our parting was in sorrow, and we durst not hope that we should again face to face behold you, our beloved flock; so much the greater is now our consolation and our joy, when we find ourselves, not so much permitted, as commissioned, to return to you, by the Supreme Ruler of the Church of Christ.

But how can we, for one moment, indulge in selfish feelings, when through that loving Father's generous and wise counsels the greatest of blessings has just been bestowed upon our country, by the restoration of its true Catholic hierarchical government, in communion with the See of Peter?

For on the twenty-ninth day of last month, on the Feast of the Archangel St. Michael, Prince of the Heavenly Host, His Holiness Pope Pius IX. was graciously pleased to issue his letters Apostolic, under the Fisherman's Ring, conceived in terms of great weight and dignity, wherein he substituted, for the eight Apostolic Vicariates heretofore existing, one Archiepiscopal or Metropolitan and Twelve Episcopal Sees; repealing at the same time, and annulling, all dispositions and enactments, made

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for England by the Holy See, with reference to its late form of ecclesiastical government.

And by a Brief dated the same day, His Holiness was further pleased to appoint us, though most unworthy, to the Archiepiscopal See of Westminster, established by the above mentioned letters Apostolic, giving us at the same time the Administration of the Episcopal See of Southwark. So that at present, and till such time as the Holy See shall think fit otherwise to provide, we govern, and shall continue to govern, the counties of Middlesex, Hertford and Essex, as Ordinary thereof, and those of Surrey, Sussex, Kent, Berkshire and Hampshire, with the islands annexed, as Administrator with Ordinary jurisdiction.

Further we have to announce to you, dearly beloved in Christ, that, as if still further to add solemnity and honour before the Church to this noble act of Apostolic authority, and to give an additional mark of paternal benevolence towards the Catholics of England, His Holiness was pleased to raise us, in the private Consistory of Monday, the 30th of September, to the rank of Cardinal Priest of the Holy Roman Church. And on the Thursday next ensuing, being the third day of this month of October, in public Consistory, he delivered to us the insignia of this dignity, the Cardinalitial Hat; assigning us afterwards for our title, in the

private Consistory which we attended, the Church of St. Pudentiana, in which St. Peter is groundedly believed to have enjoyed the hospitality of the noble, and partly British, family of the Senator Pudens.

In that same Consistory we were enabled ourselves to ask for the Archiepiscopal Pallium, for our new See of Westminster; and this day we have been invested, by the hands of the Supreme Pastor and Pontiff himself, with this badge of Metropolitan jurisdiction.

The great work then is complete; what you have long desired and prayed for is granted. Your beloved country has received a place among the fair Churches, which, normally constituted, form the splendid aggregate of Catholic Communion: Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins anew its course of regularly adjusted action, round the centre of unity, the source of jurisdiction, of light and vigour. How wonderfully all this has been brought about, how clearly the Hand of God has been shown in every step we have not now leisure to relate; but we may hope soon to recount to you by word of mouth. In the meantime we will content ourselves with assuring you that, if the concordant voice of those venerable and most eminent Counsellors to

whom the Holy See commits the regulation of Ecclesiastical affairs in Missionary countries, of the over-ruling of every variety of interests and designs, to the rendering of this measure almost necessary, if the earnest prayers of our holy Pontiff and his most sacred oblation of the Divine Sacrifice, added to his own deep and earnest reflection, can form to the Catholic heart an earnest of heavenly direction, an assurance that the Spirit of Truth, who guides the Church, has here inspired its supreme head, we cannot desire stronger or more consoling evidence that this most important measure is from God, has His sanction and blessing, and will consequently prosper.

Then truly is this a day of joy and exaltation of spirit, the crowning day of long hopes, and the opening day of bright prospects. How must the saints of our country, whether Roman or British, Saxon or Norman, look down from their seats of bliss with beaming glance upon this new evidence of the Faith and Church which led them to glory, sympathising with those who have faithfully adhered to them through centuries of ill repute, for the truth's sake, and now reap the fruit of their patience and long suffering. And all those blessed martyrs of these latter ages, who have fought the battles of the Faith under such discouragement, who mourned, more than over their own fetters or

their own pain, over the desolate ways of their own Sion and the departure of England's religious glory ; oh, how must they bless God, who hath again visited His people, how take part in our joy, as they see the lamp of the temple again enkindled and rebrightening, as they behold the silver links of that chain which has connected their country with the See of Peter in its Vicarial Government, changed into burnished gold ; not stronger nor more closely knit, but more beautifully wrought and more brightly arrayed.

And in nothing will it be fairer or brighter than in this, that the glow of more fervent love will be upon it. Whatever our sincere attachment and unflinching devotion to the Holy See till now, there is a new ingredient cast into these feelings : a warmer gratitude, a tenderer affection, a profounder admiration, a boundless and endless sense of obligation for so new, so great, so sublime a gift, will be added to past sentiments of loyalty and fidelity to the supreme See of Peter. Our Venerable Pontiff has shown himself a true Shepherd, a true Father ; and we cannot but express our gratitude to him in our most fervent language, in the language of prayer. For when we raise our voices, as is meet, in loud and fervent thanksgiving to the Almighty for the precious gifts bestowed upon our portion of Christ's vineyard,

we will also implore every choice blessing on Him who has been so signally the divine instrument in procuring it. We will pray that His rule over the Church may be prolonged to many years, for its welfare ; that health and strength may be preserved to Him for the discharge of His arduous duties ; that light and grace may be granted to him proportioned to the sublimity of His office ; and that consolations, temporal and spiritual, may be poured out upon him abundantly, in compensation for past sorrows and past ingratitude. And of these consolations may one of the most sweet to His paternal heart be the propagation of Holy Religion in our country, the advancement of His spiritual children there in true piety and devotion, and our ever increasing affection and attachment to the See of St. Peter.

In order therefore that our thanksgiving may be made with all becoming solemnity, we hereby enjoin as follows:

1. This, our Pastoral Letter, shall be publicly read in all the Churches and Chapels of the Archdiocese of Westminster and the Diocese of Southwark, on the Sunday after its being received.

2. On the following Sunday there shall be in every such Church or Chapel, a Solemn Benediction of the Blessed Sacrament, at which shall be sung the *Te Deum*, with the usual versicles and

prayers, with the prayer also *Fidelium Deus Pastor et Rector*, for the Pope.

3. The Collect, *Pro Gratiarum Actione*, or Thanksgiving, and that for the Pope, shall be recited in the Mass of that day, and for two days following.

4. Where Benediction is never given, the *Te Deum*, with its prayers, shall be recited or sung after Mass and the Collects above named shall be added as enjoined.

And at the same time earnestly entreating for ourselves, also, a place in your fervent prayers, We lovingly implore for you and bestow on you the Blessing of Almighty God, Father, Son, and Holy Ghost. Amen.

Given out of the Flaminian Gate of Rome, this seventh day of October, in the year of Our Lord MDCCCL.

(Signed), NICHOLAS, Cardinal Archbishop
of Westminster.

By command of His Eminence,

FRANCIS SEARLE, *Secretary*.

Address to the Queen.

To the

QUEEN'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

WE, the undersigned subjects of Your Majesty residing in England, and professing the Roman Catholic Religion, beg to approach Your Majesty's Throne, there to express our sentiments of unimpaired and unalterable fidelity to Your Majesty's Royal Person, Crown and Dignity.

At a moment when attempts are being made to impeach our loyalty, we consider it a duty to give fresh utterance to these our feelings.

During centuries of exclusion from the privileges of the Constitution and from the rights enjoyed by their fellow subjects, the Catholics of England remained true to their allegiance to the Crown of this realm, and yielded to none in their

readiness, at all times, to defend its rights and its prerogatives against every foe. And now that, under Your Majesty's wise rule, we enjoy equal participation with others in the benefits of the Constitution, we are more than ever animated with the same sentiments of fidelity, and attachment, and are equally ready to give proof, whenever occasion may present itself, of the sincerity of our loyal professions.

The dearest of the privileges to which we have thus been admitted, by the wisdom of the British Legislature, is that of openly professing and practising the Religion of our Fathers, in communion with the See of Rome. Under its teaching we have ever learnt, as a most sacred lesson, to give to Cæsar the things that are of Cæsar, as we give to God the things that are of God. In whatever, therefore, our Church has at any time done for establishing its regular system of government amongst its members in this Island, we beg most fervently and most sincerely to assure Your Majesty, that the organisation granted to us is entirely ecclesiastical, and its authority purely spiritual. But it leaves untouched every tittle of Your Majesty's rights, authority, power, jurisdiction, and prerogative, as our Sovereign, and as Sovereign over these realms, and does not in the leastwise diminish or impair our profound re-

verence, our loyal fidelity, and attachment to Your Majesty's august Person and Throne: and we humbly assure Your Majesty, that among Your Majesty's subjects there exists no class who more solemnly, more continually, or more fervently pray for the stability of Your Majesty's Throne, for the preservation of Your Majesty's life, and for the prosperity of Your Majesty's Empire, than the Catholics of England, in whose religion loyalty is a sacred duty, and obedience a Christian Virtue.

November 10th, 1850.

Address to Cardinal Wiseman.

To the

**MOST EMINENT AND ILLUSTRIOUS
NICHOLAS, CARDINAL ARCHBISHOP
OF WESTMINSTER, AND BISHOP
ADMINISTRATOR OF SOUTHWARK.**

MAY IT PLEASE YOUR EMINENCE,

WE, the undersigned Members of the
Congregation of the Catholic Church, Lincoln's
Inn Fields, approach your Eminence with senti-
ments of profound respect and sincere attach-
ment.

OUR warmest thanks are due, and are offered
through your Eminence, to Our Holy Father Pope
Pius IX, for the restoration of Our Hierarchy, and
for the selection of your Eminence to carry that
great work into effect. And their feelings are

enhanced by the elevation of our first METROPOLITAN to the dignity of CARDINAL of HOLY CHURCH.

OUR deepest sympathies have been aroused by the hostility which this great measure has excited on the part of many of our countrymen, but our confidence in the result cannot be shaken, for we recognize the hand of the Most High, in raising up in our defence, the powerful advocacy of your Eminence. And sincerely do we hope and believe that these efforts, under the guidance of the Holy Spirit, will speedily lead our fellow countrymen to a due recognition of our rights, according to the principle of religious liberty, and an appreciation of the purely spiritual nature of our Hierarchy.

THE present labours of your Eminence necessarily recall to the minds of many of us the time when your powerful voice was first heard in this Country, in defence of the sacred truths of Religion (during your temporary residence at our Church), in those Lectures which have laid the foundation of a reputation co-extensive with Christianity, and which impressed our minds with a special sense of deep-felt and lasting gratitude.

HAPPY shall we be if this expression of our feelings shall afford your Eminence some consolation and support, during the raging of the Storm

which we trust is rapidly passing away, to be followed by a long and glorious calm.

Craving Your Eminence's Blessing,

We remain,

Your faithful and devoted Children in Christ,

GEORGE BOWYER, D.C.L., Temple.
 EDWARD WHITE, 73 Lamb's Conduit Street.
 HENRY DOLAN, 97 St. Martin's Lane.
 STEPHEN PERRY, 37 Red Lion Square.
 C. F. CORNEY, 28 Red Lion Square.
 JOSEPH DELLA TORRE, 70 Lamb's Conduit St.
 WILLIAM PATRICK CLARKE, 20 East Street.
 CHARLES WALKER, 47 Bernard Street.
 JOHN WALKER, 47 Bernard Street.
 JOHN BARELLI, 11 Castle Street, Holborn.
 JOSEPH F. BARELLI, 11 Castle Street, Holborn.
 JAMES BOYLE, 45 Carey St., Lincoln's Inn Fields.
 A. LEJEUNE, 87 St. Martin's Lane.
 RICHARD JINKS,
 20 Upper King Street, Bloomsbury.
 WILLIAM DAVIS, 6 Lamb's Conduit Street.
 GEORGE WHITE, 73 Lamb's Conduit Street.
 W. ULLATHORNE,
 Manor House, Notting Hill, and Gate Street.
 JAMES CORNEY, sen., Little Britain.
 JAMES CORNEY, jun., Little Britain.
 JAMES RYAN, Long Acre.
 RICHARD SWIFT, Hatton Garden.
 GARRETT FARRELL, Lamb's Conduit Street.
 JOSEPH WHITE, Lamb's Conduit Street.
 JOHN LAWLESS, 1 Gray's Inn Passage.
 JOSEPH GUANZIROLI.
 JOHN D. DELANY, 93 High Holborn.
 ANDREW DELANEY.
 WILLIAM CALLAGHAN, 45 Great Russell Street.
 JOHN BRANNON,
 5 Serles Place, Lincoln's Inn Fields.
 ROBERT MOLYNEUX, 30 Southampton Row.
 EDMUND DAVIS, 6 Lamb's Conduit Street.
 WILLIAM WHITE, Lamb's Conduit Street.

Victor Emmanuel, King of Sardinia, was present at Mass in this Chapel on the 1st Sunday in Advent, December 3rd 1855. The following notice is from the *Times* of that date :—

His Majesty attended Divine Service yesterday at the Royal Sardinian Chapel, Lincoln's Inn Fields, accompanied by his numerous suite, and several persons of distinction. His Majesty arrived precisely at 11 o'clock, and was received at the entrance of the chapel by his Eminence Cardinal Wiseman, and the chaplains of the Embassy. His Eminence delivered the following address in Italian :—

“Sire,—Permit me to take advantage of this occasion, the first of its kind that will be enrolled in the annals of this Royal Sardinian Chapel, to convey to your Majesty, the sincere and humble homage of the clergy who officiate, and the numerous congregation, native and Italian, who frequent it, and derive from it so many spiritual blessings.

It is the most ancient of our chapels or churches, founded by the piety and zeal of your Majesty's august ancestors, entirely maintained by them during centuries of peril and affliction,



The Organ, Sardinian Chapel, Lincoln's Inn Fields.

SARDINIAN CHAPEL. 97

generously endowed by your Majesty, it has been one of the principal supports of our holy religion in this metropolis.

And if your Majesty should find it but insignificant and poor, not the less fervent on that account are the prayers daily offered up to the Almighty, to beg of him to enrich your Majesty, and your Royal House with abundant mercies and heavenly graces."

His Majesty returned thanks, and asked several questions about the chapel, its origin, &c. His Majesty was then conducted by the Cardinal and clergy in procession to the throne erected for him in the chapel. The altar and sanctuary were as handsomely decorated as the limited time allowed. The Mass was Beethoven in C, and was admirably played and sung by the numerous choir. The organ was lately built by Bishop, and is of extraordinary richness and beauty of tone. The celebrant was the Rev. William O'Connor, senior chaplain, assisted by the Rev. Edward Price as deacon, and the Rev. John Doherty as subdeacon.

The Rev. Dr. Faa di Bruno and the Rev. Sebastian Faenza acted as assistant-priests.

A large body of police were in attendance, and kept excellent order amongst the dense crowd assembled in front of the chapel to welcome His Majesty.

The offering made by the King to the chapel on this occasion was £39.

When the King of Sardinia was excommunicated by the Pope, the prayer which had always been said for him at the end of Mass was discontinued, and that for Queen Victoria substituted. The subsidy was in consequence transferred to the Italian Church, Hatton Garden. It was understood that Father John Doherty and Father Sebastian Faenza objected conscientiously to pray for the excommunicated King. The latter left when Sardinia revolted from the Holy See, and the Ambassador of Victor Emmanuel was deprived of the privilege of a chapel and a chaplain in 1858.

Mr. Hedges, writing in 1857, quotes :



Rev. WILLIAM O'CONNOR, M.R.

Served the Sardinian Chapel, Lincoln's Inn Fields, from 1829 to 1862.

“Ten or a dozen years ago, this (the Sardinian Chapel) was decidedly the ugliest and most inconvenient chapel in the district. Poor Pugin called it a dirty, ugly, old barracks. During the last six years about £1,700 have been spent in the necessary repairs and alterations.” These alterations and additions were made in the time of Father O’Connor. He served this mission for 33 years, and from being a boy in the parish schools he became priest and Missionary Rector in 1854. It is said that for two years he took no money for the seats, but the collections became so small, and he spent so much upon the alterations and decorations in the church, that he had again to charge at the doors. In those days the old collecting bags were in use, and were no doubt found very convenient for concealing the smallness of the donations, and so in 1850 the collections at the doors were re-started in St. Anselm’s. In Father O’Connor’s time, the church still boasted a Beadle, in gold-

laced coat and three-cornered hat ; his name was John Bernard. A bill is still extant, made out to, and paid by, Father O'Connor, for £5 19s. 6d. for gold-laced coat, and £2 10s. 6d. for the cocked hat with ditto. This was in 1848 ; the hat is still to be seen, carefully laid by in a tin box of the same shape as the hat. There is not, however, the slightest trace left of the once splendid gold-lace.

Father O'Connor was a good musician and the possessor of a very fine voice. In Mr. Mawhood's diary a mention is made of the delight with which he listened to Father O'Connor's musical voice, whilst Anthony Le Jeune accompanied him upon the organ.

It is to Father O'Connor that the church is indebted for the present grand organ, which is said to have cost £1,000, and which replaced an organ which in the old ledgers is called "the present fine organ," which seems to have been erected by subscription in 1803. During the

SARDINIAN CHAPEL. 101

extensive alterations made in the church, which included the raising of the roof in order to admit of the erection of the larger organ, the congregation attended Mass at the Schools in Gate Street.

It may be interesting to mention the order of the services at this period. On Sundays there was a discourse at the 7 and 8 o'clock Masses, and a sermon at the 11 o'clock Mass; Vespers and Benediction at 3, Italian service at 4; Evening prayers, Catechetical Lecture and Benediction at 7. On Mondays, Wednesdays, and Fridays the Rosary was recited after the 10 o'clock Mass, with prayers for the conversion of England. The Italian sermons, and service mentioned above, continued until Father Faenza opened a room in Wine Court, E.C., where services were given for the large Italian congregation belonging to the Mission. This was about 1855.

In 1852 the church is called for the last time the Sardinian Chapel, and in 1853 we find the title is St. Anselm's, Duke

Street, Lincoln's Inn Fields, and after that, in the year 1861, Father O'Connor changed the dedication into the double title of St. Anselm and St. Cecilia, which the church bears to this day.

On becoming paralysed, Father O'Connor retired to Chelsea, and afterwards to Clapham, where he died. After his departure, we find in the books the following memorandum :

“ The Rev. P. O'Callaghan was appointed M.R., at St. Anselm's, on the 15th October, 1862. The accounts of the church were examined by the Very Rev. Canon O'Neal, V.G., and he decided that the church was indebted to the Rev. William O'Connor to the amount of £186 15s. 10½d. Besides this amount there was a further deficit in the church account of £18. on the day on which Father O'Callaghan received the charge of the mission—there being scarcely any requisites for the kitchen, and the house being in a bad state of repair, it was neces-

sary to incur considerable expense during the 1st quarter."

"A collection was made in the church in the same year (1862) to replace the chalices taken by the burglars, and they received from a collection made in the church, and from donations at this date, the sum of £21 3s. 3d. This, it will be remembered, was the second serious robbery in this church. The chalice and paten bought to replace those which were stolen cost £17 4s. 6d.

At the request of Mr. O'Callaghan, who undertook to support a fourth priest out of special subscriptions for the purpose, His Eminence appointed an additional priest to this Mission, on May 1st, 1864. Part of his duty was to say Mass and preach on Sundays in the schools at Charles Street. This duty was exchanged for the service of the Church in Great Ormond Street, on 18th March, 1865. (*Vide* Registers.) This latter service was discontinued when the Church in Ormond

Street obtained the services of a chaplain of its own.

This Church possesses some very fine plate, and an unusually handsome monstrance presented to the Church by Mr. Kenelm Digby, on the condition that it should be used during the Forty Hours' Adoration, at Easter and at Christmas.

It is here, in the midst of the lawyers' quarter, that what is called "The Red Mass" was said, an old custom revived in 1891 by Father Fitzgerald, M.R., and Mr. Lister Drummond, K.S.G. At first only a few barristers and solicitors were present, some of the barristers being robed, and it was not until 1897 that any of the judges of the High Court attended, although some of the County Court Judges (notably the late Judge Bagshaw, Q.C.) put in an appearance a few years earlier.

On October 24th, 1897, Mr. Justice Mathew attended, but it was only on October 24th in the following year that the Mass obtained full official recognition, the



THE RED MASS, 1901.

*Photographed for "Living London"
by Cassell & Company.*

late Lord Chief Justice of England, Lord Russell of Killowen, Mr. Justice (now Lord Justice) Mathew and Mr. Justice Day assisting in their state robes, the Mass on this occasion being sung by the Rev. M. Fitzgerald, in the presence of the late Cardinal Vaughan.

Under the rectorship of the Rev. John Dunford the Mass continued to be said annually at Lincoln's Inn Fields, until the year 1904, when, to the regret of many, it was transferred to Westminster Cathedral, where the function took place with great magnificence in the presence of the Archbishop and Chapter of Westminster, the Catholic judges attending in state, together with a large assembly of barristers and solicitors. The connection with Lincoln's Inn Fields was happily kept up by the celebrant of the Mass being the Rev. John Dunford, rector of Lincoln's Inn Fields.

We here produce the *fac simile* of a vellum document, which in 1902 was

discovered, together with fourteen relics of saints, under the altar-stone of the High Altar. This is the wording according to present-day spelling :

JESUS MARIA. This is the title that now remains in a stone near the door of said chapel in ancient character. There are many Sacred Relics in this altar.

This is on the left-hand side of the document. On the right-hand, is found the following :—

Part of the Chapel of our Blessed Lady of Glastonbury, built in the 31st year after the Passion of our Lord, by St. Joseph of Arimathea ; it was 60 feet long, and 26 broad, and was consecrated by our Lord himself in honour of His Blessed Mother, and was held for many ages in the greatest veneration by all Christians.

“ This document, with the relics, was found in a case firmly fixed to that part of the High Altar which contains the altar-stone, and evidently indicates that the stone was brought from the Abbey of Glastonbury. What is said about the ancient Chapel of our Lady being built by



I E S V S.
M A R I A.

This is y^e Title that now
remains in a Stone near
y^e Door of said Chapel.
in ancient Characters.

There are Many Sacred Relicks
in this Altar.

Part of y^e Chapel of
our Blest Lady at
Glastenbury. Built in y^e
31 year, after y^e Passion of
our Lord. by S^r Joseph of
Arramatha; it was 60 feet long,
& 26 broad, & was Consecrated
by our Lord himselfe, in Honour
of his Blest Mother: & was held
for many Ages in y^e Greatest
Veneration by all Christians.

St. Joseph of Arimathea—who helped to take our Lord's body from the cross—refers to an old tradition that this Joseph visited England and preached here. Whether this tradition is well founded or not cannot be discussed here ; but, whether true or false, it is interesting to have as an altar-stone a portion, however small, of the old Abbey of Glastonbury." ("St. Cecilia's Magazine.")

And now this short history must be brought to an end, and, as we close the book, what a host of noble priests who have served the Sardinian Chapel rises up before us—venerable Father Ponce, bowed down with the weight of his forty-two years' labour in penal times; little Dr. Archer, model of simplicity, dressed in his long brown coat and much-patched shoes, but whose intellect was one of the keenest, whose heart was one of the most loving, both consecrated absolutely to God's great work. Then there is Father Peter Brown, at his post to the last after sixty-five years

of labour in the parish ; Father Juliaens, the Franciscan, with his deep knowledge of Plain Chant, a record of which is still preserved at the Presbytery ; Father O'Connor who spent 33 years in the Mission, and whose great work lay in improving the building that it might be the better suited for the noble object to which it was dedicated. Then again there is Dr. Faà di Bruno, whose clear and concise exposition of the Catholic Doctrine has lived long after him and will live for ages in that valuable work of his hand, "Catholic Belief"; and, coming nearer our own day, not to mention many others, there is that unyielding adversary of all not Catholic, Father Alexius Mills, whose pulpit utterances in defence of religion are still so well and so gladly remembered by those who were privileged to hear him preach from the curious old pulpit in our chapel.

Lastly, we cannot refrain from remembering that in our Church Bishop Challoner and Bishop Douglass so frequently taught

the Gospel, and that Cardinal Wiseman drew around him large and learned congregations to listen to his famous lectures. Such are some of the grand Bishops and Priests who taught our fathers the truth of their religion in our "little Chapel." When we think of the strength of their Faith, when we think of their firm Hope, and of their all-consuming Charity—in a word, of that grand singleness of purpose which urged them on, regardless of what it cost them, to plant still deeper in this country the Religion for which they had given up all, we are, if possible, still prouder of that Holy Religion which they taught, still prouder of believing what they believed, still more determined to hold firmly to it, as they did, unto the end.

What a debt of gratitude we owe them all—the men who have helped to keep the Catholic faith alive, and have caused the incense of prayer to ascend through all those two-hundred-and-fifty years to the throne of God from their quaint old chapel in the Fields!



Rev. FRANCIS RICHARDSON. Rev. JOHN DUNFORD,
Rev. DAVID DUNFORD,

LIST OF THE CHAPLAINS

WHO HAVE SERVED THE

SARDINIAN CHAPEL,

LINCOLN'S INN FIELDS.

	<i>From</i>	<i>To</i>
Rev. William Barrow, S.J., <i>alias</i> Waring or Harcourt ...	1677	
„ John Cross, O.S.F., <i>alias</i> Moore ..	1687	1688
„ William Ponce ...	1729	1771
„ Peter Brown ...	1729	1794
„ Joseph Morgan Hausbie, O.P., D.D.	1730	1760
„ Richard Downs ...	1731	1770
„ Thomas Moore ...	1737	1740
„ Thomas Mahon, O.S.F. ...	1737	1785
Very Rev. Patrick Bradley, O.P., Bishop of Londonderry, Ireland ...	1741	1760
Rev. Pacificus Baker, O.S.F. ...	1747	
„ Bernard Baker, S.J. ...	1753	1772
„ John Smith ...	1753	1766
„ Philip Andre, O.S.F. ...	1759	1772
„ James Rogerson ...	1759	1765
„ Henry Peach ...	1761	1771
„ Henry Horne ...	1762	1765
„ John Sudell ...	1764	1769
„ Romanus Chapman, S.J. ...	1765	1776
„ James Jenkins ...	1766	1768
„ William Amstead ...	1766	1778
„ Lawrence Dunn...	1767	1768

		<i>From</i>	<i>To</i>
Rev. Alexander Clinton, S.J. ...	...	1767	1783
„ William Bower ...	...	1768	1773
„ Thomas Varley ...	...	1769	1805
„ Joseph Rice ...	...	1770	1782
„ Charles Juliaens, O.S.F....	...	1770	1809
„ John Riley ...	...	1771	1774
„ Robert Smelt ...	...	1771	1781
„ John Martin ...	...	1773	1775
„ Richard Underhill Plunket, S.J. ...	...	1773	1809
„ Edmund Harrison ...	...	1773	1782
„ Edward Ball ...	...	1773	1774
„ Thomas Gabb ...	...	1774	1793
„ James Nicholas ...	...	1774	1777
„ Jerome Allen ...	...	1775	1776
„ James Horne ...	...	1776	1790
„ James Nelson, S.J. ...	...	1777	1785
„ Thomas Horrabin ...	...	1777	1790
„ Charles MacCarthy ...	...	1778	1799
„ A. M. Lee ...	...	1781	1782
„ James Archer, D.D. ...	...	1781	1789
„ Richard Broderick ...	...	1782	1830
„ Richard Fishwick ...	...	1782	1783
„ James Watkins ...	...	1782	1824
„ Joseph Silviera ...	...	1782	1827
„ James Nolan (Carmelite) ...	...	1782	1783
„ Alexander Geddes, LL.D. ...	...	1782	1783
„ John Greenway... ..	...	1782	1788
„ Thomas Rigby, D.D. ...	...	1783	1815
„ John Lindow ...	...	1783	1805
„ Daniel Gaffey	1783	1806
„ John Marsland	1784	1785
„ Edward Nihel, S.J.	1785	1787

LIST OF CHAPLAINS.

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	<i>From</i>	<i>To</i>
Rev. Thomas Talbot	1794	1798
„ Joseph Thomas Porter	1797	1802
„ John Peters	1797	1800
„ William Beauchamp, or Beachamp	1802	1810
„ George Chamberlayne	1803	1809
„ Edward Barrett	1808	1829
„ Lewis Havard	1808	1816
„ Francis Tuite	1810	1815
„ James Tanner, O.S.F.	1813	1822
„ Thomas Percy	1816	1831
„ Joseph Kimball... ..	1817	1818
„ Mark Tierney	1819	1830
„ James Watkins	1820	1824
„ Francis Edgeworth, O.S.F. ...	1822	1823
„ Angelo Marie Baldacconi, D.D., M.R.	1824	1842
„ Daniel O'Leary	1825	1827
„ Patrick Brickley	1827	1829
„ Charles D'Arcy	1827	1838
„ William O'Connor, M.R. ...	1829	1862
„ A. M. Hearne	1831	1844
„ William Ryan	1839	1849
„ Thomas Mylius Molteno ...	1841	1844
„ Edward Price	1844	1857
„ Raphael Melia, D.D.	1845	1854
„ John Kyne	1845	1850
„ Pius Melia	1848	1849
„ Joseph Faa di Bruno	1848	1857
„ Patrick Brosnan	1849	1888
„ Daniel Santry	1850	1853
„ Sebastien Faenza	1858	1860
„ John Doherty	1856	1866
„ Andrew Mooney	1858	1859

			<i>From</i>	<i>To</i>
Rev. Alexius Mills	...	...	1859	1872
„ Daniel Canty	...	...	1861	1866
„ Patrick O'Callaghan	...	...	1862	1875
„ James Edmund Bell	...	...	1864	1867
„ Henry Francis Bradbee	...	...	1866	1868
„ John Davis	...	...	1867	1881
„ Thomas Regan	...	...	1873	1879
„ Philip Kavanagh, M.R.	...	..	1876	1883
„ Thomas Davis	...	...	1877	1881
„ Patrick Fitzpatrick	...	...	1881	1882
„ Thomas J. C. Denny	...	...	1881	1885
„ Philip Purcell	...	...	1881	1882
„ George Delany, M.R.	...	...	1883	1889
„ Charles Edward Watson...	...	...	1883	1885
„ M. O'Riordan, D.D.	...	...	1883	1884
„ Thomas Godfrey	...	...	1885	1888
„ William Traies	...	...	1886	1887
„ Patrick Brosnan	...	...	1888	1889
„ Joseph Upton	...	...	1888	1890
„ Thomas Prendergast	...	...	1889	1891
„ Daniel Canty (<i>2nd time</i>), M.R.	...	...	1889	1890
„ Patrick Buckley	...	...	1890	1893
„ Michael Fitzgerald, M.R.	...	...	1890	1900
„ Daniel Murphy	...	...	1892	1895
„ Michael Ryan	...	...	1893	1901
„ Hugh O'Rourke	...	...	1895	1899
„ William O'Connor	...	...	1899	1904
„ Salvatore Zammit, D.D.	...	...	1901	1902
„ John Dunford	1901	
„ Thomas Curtayne	1902	1904
„ David Dunford	1902	
„ Francis Richardson	1904	

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The expenditure, including payment for the Cathedral Hall and the Cloisters, amounted, December 2nd, 1904, to £208,549. There is still money remaining for a few special purposes—including two of the chapels, but on the building account there is a large deficit.

Contributions for the payment of this deficit, for the completion of the Cathedral and its Chapels, or for the marble and mosaic decoration of its Chapels, will be gratefully received by the Archbishop, or by the Hon. Treasurer of the Building Fund,

Mgr. PROVOST JOHNSON,

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